

9061

LETTERS

TO AND FROM

THE REV. PHILIP DODDRIDGE, D.D.

LATE OF NORTHAMPTON:

PUBLISHED FROM THE ORIGINALS:

WITH

NOTES EXPLANATORY AND BIOGRAPHICAL:

BY

THOMAS STEDMAN, M. A.

VICAR OF ST. CHAD'S, SHREWSBURY.

"His learning, piety, and politeness recommended him to the esteem and friendship of several of high rank and distinguished learning, both among the clergy and laity, with whom he kept up a correspondence. From them he received very obliging letters, expressing in strong terms, the regard they had for his works, and the benefit they had found from them. The esteem of such persons for one in his station, was an ample testimony to his great merit; as nothing but his personal qualifications could recommend him to their notice."

Mr. Oulton's Life of Dr. Doddridge.

SHREWSBURY.

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MDCCXC.

[PRICE SIX SHILLINGS, IN BOARDS.]

LETTER



TO
ROWLAND WINGFIELD, ESQUIRE,
OF THE HALL, NEAR SHREWSBURY,
THIS VOLUME OF LETTERS

IS INSCRIBED,

AS A SINCERE TESTIMONY

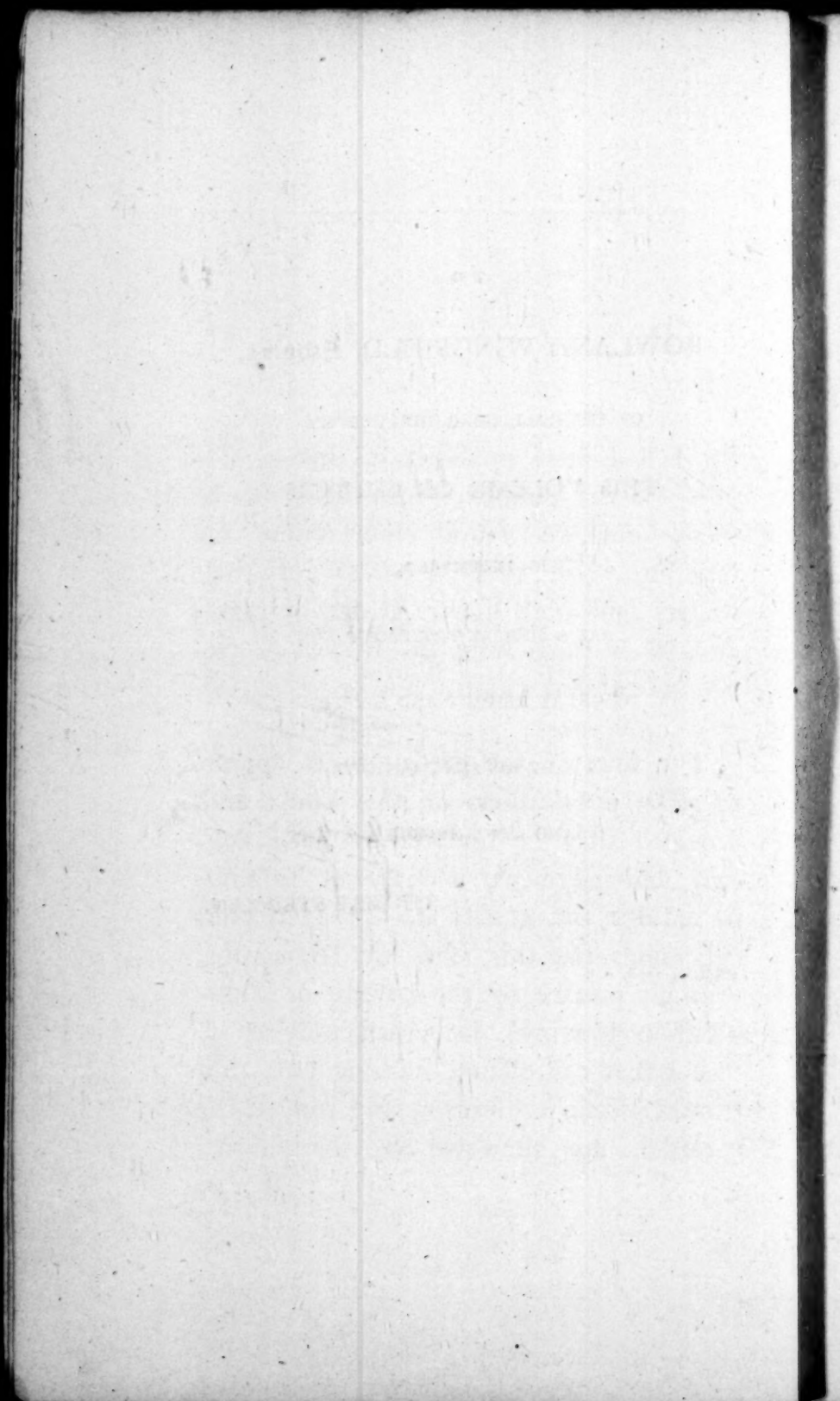
OF GREAT RESPECT AND ESTEEM,

BY HIS MOST OBLIGED,

AND MOST HUMBLE SERVANT,

THOMAS STEDMAN.

APRIL 3, 1790.



P R E F A C E.

THE Letters presented in this volume to the publick, will, the editor of them hopes, be found entertaining, interesting, and useful. Several of their writers rank high in the records of fame; and all of them were the friends of virtue, piety, and moderation.

The taste of the present times appears to relish publications of this kind: and, provided they be undertaken with delicacy and judgment, it may not be amiss to indulge and gratify it. — “ That publications like this, (says Mr. Duncombe, “ in his preface to the Letters of Archbishop Herring) in which nothing is “ said that can offend, nothing but what “ must please, or inform, and interest the “ reader, are allowable and meritorious, “ appears

“appears from the correspondence of
 “many respectable persons of our times
 “having been conveyed to the press by
 “their best friends and representatives.”
 —Considerable pains have been taken to
 render this collection as little exception-
 able as possible. Indeed, considering the
 variety of letters contained in it, it could
 not be supposed, that all of them would
 please the editor alike; and some he
 has ventured to insert, as tending, among
 other things, to shew the excellent tem-
 per and disposition of their writers,* or
 of others mentioned occasionally,† to-
 wards

* Particularly Dr. Warburton's. Since whose excel-
 lently well-written and candid Letters were printed off,
 a Friend, to whom they had been communicated, makes
 the following remark on a passage in N^o. LXII, p.
 208; where the writer, speaking of the Disquisitions,
 says, *I wish success to them as much as you can do.* —
 “This is said on the candid supposition, that the Dis-
 quisitors meant to *improve* our present ecclesiastical system.
 We now know for what *other* ends, &c.” Some allow-
 ance must be made for Dr. Warburton's civility to Dr.
 Doddridge, when he wrote this letter, which might pro-
 bably add some strength to his manner of expressing
 himself in it.

† See particularly N^o. XXXIV.

wards persons of a different persuasion from themselves; and that their candour did not yield even to that of its warmest friends and admirers.

These Letters were put into the editor's hands, by their venerable possessor, with whose friendship he has been honoured for many years, merely for his amusement. On perusing them, he was so much pleased with their various excellencies, that being desirous of communicating some degree of the same pleasure to others, and thereby of affording some service to his worthy and excellent Friend, he solicited the publication of them. His request was, at first, attended with suspense and hesitation: but some judicious persons being consulted on the occasion, and finding they approved of the design, and were disposed to encourage it, all difficulty was removed, and he found himself at liberty to engage in the undertaking. He knew of no other person, who was likely in his stead, to do this; and as there were circumstances,

stances, which required dispatch, he was not willing to lose any time in making uncertain, and, most probably, fruitless enquiries.

The motive for the publication of these Letters—which is, to assist the venerable relict of the eminently good Dr. Doddridge; and at the same time, to serve the cause of truth and virtue, charity and moderation—will, the editor trusts, recommend it to the favourable notice and regard of all candid and benevolent persons, and be a sufficient apology for the undertaking. If it be made subservient to these purposes, he will think himself amply rewarded for that time and attention, which amidst his various and important avocations, he has bestowed upon it.

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ERRATA.


Page 114. For Dr. Nichols's sermon, at the Temple, on occasion of Bishop Sherlock's death—*read*—British Biography, V. IX. p. 301.

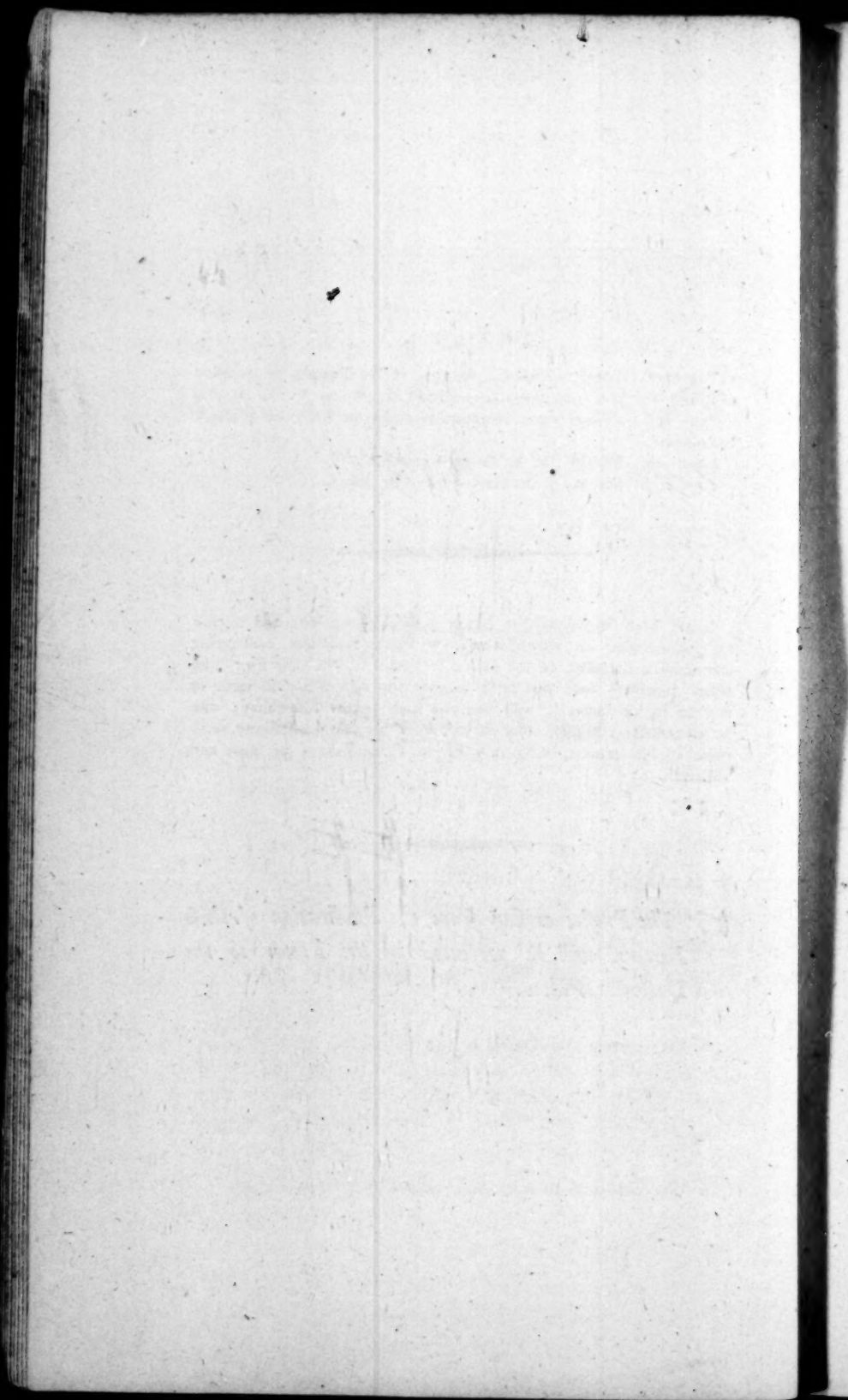
Page 118. a book upon Numbers—*read*—an Essay on profane Numbers.

Page 274. Manich. L. 2. C. 44—*read*—C. 16.

Page 283. For the Rev. Mr.—*read*—Dr. Wood.

It has been suggested, that Letter XVII, is too long and solemn for the occasion on which it was written; especially considering the amiable character of the person to whom it was addressed. The editor thinks so too: but as it is now too late either to omit or shorten it, he hopes it will be read with proper allowance; and he even flatters himself, that it will have its use, particularly with those of his readers, who may be in circumstances of pain and affliction.

 *The Profits arising from the Publication of these Letters, will be presented by the Editor to the Doctor's Widow.*



LETTERS

TO AND FROM THE REVEREND

PHILIP DODDRIDGE, D. D.

LETTER I.

FROM THE REV. MR. CLARK.*

DEAR PHIL.† St. Alban's, March 28, 1720.

I Received both your letters, the former when at London the week before last, and the latter yesterday. I had written to you sooner, but that I have been very busy in preparing a piece for

B the

* Afterwards Dr. Clark of St. Alban's; to whom Dr. Doddridge was under very particular obligations in the course of his education and studies. "To him, I may truly say, that under God, I owe even myself, and all my

† Mr. Doddridge was now in his eighteenth year.

2 LETTERS TO AND FROM

the press, viz. 'A Collection of the Promises of Scripture, ranged under their respective heads, the texts at length, in two parts; containing the blessings promised, and the persons to whom the promises are made; with an appendix, of promises relating to the future state of the church; and a preface, giving an account of the use, and rules for the application of the promises.' I at first designed it for the use of the young people of this congregation, but am now persuaded to print it, as what may be more generally useful.

I have

my opportunities of publick usefulness in the church; to him, who was not only the instructor of my childhood and youth in the principles of religion, but my guardian when an helpless orphan, as well as the generous, tender, faithful friend, in all my advancing years." See his Funeral Sermon for Dr. Clark, and Mr. Orton's Life of Dr. Doddridge, page 7, 2d edition.*

* It is impossible, we cannot but think, for any unprejudiced person, who has the least pretensions to religion or goodness of heart, to read, with attention, Mr. Orton's Account of Dr. Doddridge's Life, and not to entertain a very high idea of him. Mr. Orton was intimately acquainted with the Doctor, had the best opportunities of knowing his real character, and appears, through the whole of his performance, to be a person of great integrity, and incapable of advancing any thing which he did not believe to be strictly true. From the whole of his account, the Doctor appears to have been a person of sincere piety, earnestly desirous of being serviceable to mankind in their highest interests, of uncommon diligence and application, of great sensibility and benevolence of heart, of distinguished capacity, and of a truly amiable temper and disposition of mind. *Monthly Review*, for Feb. 1766.—"Dr. Doddridge's Life (says Mr. Orton, in a Letter to the Editor of these Letters, dated Nov. 6, 1782) cost me immense pains, and helped to break my constitution. But I hope it hath done, and will do, some good; though those who I think on many accounts should have paid the greatest attention to it, have regarded it least."

I have herewith sent you Langius for Mr. Jennings's† perusal: there are some things in it which I doubt not he will be pleased with, and particularly the stress he lays upon the necessary methods for rectifying the disorders of the will and affections, as the essential business of education; which yet is generally too much overlooked, and measures taken rather to puff up with pride and vanity, than to implant and cultivate the habits of piety, humility, and self-government. You will therefore find in that book, what will deserve your consideration.

I am glad to hear you have so well recovered your health. I hope it is, because God designs to make use of you as an instrument of his glory, and that therefore you will look upon this providence as laying you under a further obligation to do what you can to fit yourself for that purpose. You have now your time entire for treasuring up valuable knowledge under the conduct of a very worthy tutor; and as I doubt not you improve that advantage to the uttermost, so I am desirous it may be continued to you as long as possible: for I would have you furnished, not with a bare superficial taste of literature, but with so rich a stock of solid knowledge as

B 2

may

† The Rev. Mr. John Jennings, who was Mr. Doddridge's tutor, kept an Academy at Kibworth, in Leicestershire, a gentleman of great learning, piety, and usefulness; author of 'Two Discourses on preaching Christ, &c.' which at their first publication, two Bishops of the Church of England, publicly recommended to the perusal of their clergy, at their visitations.

4 LETTERS TO AND FROM

may abundantly qualify you for whatever service God shall call you to in his church. Therefore now is your time for thorough improvement; for when you are called to publick work, you will meet with a thousand avocations. Close reasoning, a perfect acquaintance with the scripture, and the methods of applying most effectually to the consciences of men, are what I in particular recommend to your diligent application. In order to acquire some skill in what I mentioned last, it is necessary to study the passions and the secret springs by which men are moved, and the several principles upon which they generally act, but especially one's own heart; a thorough knowledge of that will lead you the directest way into the breast of another. But I need not by such hints to anticipate the instructions of Mr. Jennings upon these subjects.

It would give me, I doubt not, an agreeable entertainment, if you would when you have an opportunity, send me some of your publick exercises, and particularly your observations upon the different style of some of the penmen of scripture, of which Mr. Jennings informed me.

I desire my humble service to Mr. Jennings and his lady. Heartily recommending you and your studies to the divine blessing, I am,

Your affectionate friend,

SAMUEL CLARK.

LETTER

L E T T E R II.

FROM THE SAME.

DEAR PHIL.

St. Alban's, October 3, 1721.

I Have nothing to object against your present method of study. I am sensible of the difficulties, Pneumatology has attending it. The only method of extricating oneself out of them is to see that we have clear ideas of all the terms we use, whether single, or connected into propositions, and that we take nothing for granted without sufficient evidence; and, which flows from the other two, that we do not pretend to reason upon things about which we have no ideas, that is, that we do not pretend to impossibilities. Mr. Locke's Essay is so useful to direct the mind in its researches, that methinks it should have been read before you went upon pneumatics. It might have helped to free you from the embarrassment you complain of. As to your contemplations upon the being and attributes of God, take heed of suffering your mind to rest in barren speculations. Whatever clear and enlarged ideas you attain to of the divine excellencies, see that they have a proportionable effect upon the soul, in producing reverence, affection, submission, &c. The consideration of the infinite distance between God and the creature, which strongly appears to one upon reading such books as Dr. Clarke's, &c. directly tends to promote

B 3

humility,

6 LETTERS TO AND FROM

humility, perfect resignation, and all those other dispositions, which ought to be constantly prevalent in us towards our great Creator, in whom we live and move and have our being. Such a consideration of those sublime truths concerning the being and attributes of God as affects the heart, carries with it a pleasure vastly superior to that which arises barely from speculation.

In the course of your reading upon the canon of scripture, I recommend it to you in a particular manner, to get well established both as to the authority of the scriptures in general, and of the particular books, in opposition to those which are spurious. The prevalency of deism makes the cultivating of that subject very necessary.

I have not time now to add any thing further, and hope soon to see you here. I pray God to continue to bless your studies, and fit you in an eminent degree for his service, which will be the highest satisfaction to

Your affectionate friend;

S. CLARK.

LETTER

L E T T E R III.

FROM THE SAME.

DEAR PHIL.

St. Alban's, Dec. 8, 1722.

YOU may well wonder at my long continued silence. I blame myself for it: but it is not owing to a disregard of you, for I have several times been going to write, but one thing or other has still hindered me. I have both your letters before me. I had heard of your beginning to preach before I received your former, and was informed at the same time it was with good acceptance. I entirely rely upon your tutor's judgment as to the reasons of your beginning so soon. Whatever acceptance you meet with, you will use as an argument to encourage your endeavours, after the utmost improvement of yourself; to which I assure myself Mr. Jennings's observations upon your performances and his advice will considerably contribute. One thing that young ministers have particular reason to study, is Humility. Many are the temptations to vanity, especially if they have the advantages of superior ability and acceptance. Indulging to this weakness, will be a bar to the divine influences, for God resisteth the proud, but gives more grace to the humble; it lessens a man very much in the eye of judicious persons, who will be able to discover and despise it, whatever artful methods are taken to disguise it; and it ordinarily takes

8 LETTERS TO AND FROM

off from the vigour of one's endeavours to make further advances to improve oneself. It is good therefore to have our eyes very much upon our own defects, and to think how much we fall short of those excellent patterns, which we should be always proposing to ourselves. Let us not value ourselves upon, nor be much concerned about, the opinions of men, but labour above all things after the divine approbation. It is of great importance in all our ministerial performances, to have much in view our great end, which is, the advancement of the interests of religion, and the salvation of souls; and not only in the general, but in every particular ministration to raise in our minds a very sensible concern about these matters. "O may I now be so happy, as to make and promote good impressions on those who hear me! to awaken some sinners, to dispose others more effectually to the exercises of piety and holiness! What measures shall I take for that purpose? See that in every sermon these ends be pursued with the greatest ardour." But I need not be particular in advices of this nature, as I am satisfied your tutor is not wanting in giving you all the admonitions and cautions that are necessary. It is indeed my entire confidence in him, which makes me think it needless to give you my thoughts, and consequently to write seldomer.

As for your qualifying yourself to preach more frequently in the country, I leave that entirely to your tutor's discretion, who will, I doubt not, advise you for the best.

I am

I am not able to determine in what manner you will be disposed of when the course of your studies is finished at Kibworth. I should be glad to have your education continued longer at Mr. Jennings's, if the means could be found out; but, as some supplies will be withdrawn, I believe it will be necessary to enter upon some way in which you may be able to support yourself. If I could procure some agreeable family for you to be in, where you would not be obliged to constant preaching, but have time for your studies, I should advise you to fall in with it. But I shall consult Mr. Cotton and some other friends about it; and if Mr. Jennings comes to town this christmas, I hope I shall have an opportunity of discoursing with him. What expenses you find necessary for your accommodation, Mr. Jennings will still supply you with. I assure myself you will retrench every thing that is unnecessary, since money comes in but slowly. I shall take care to transmit what you desire to your sister. All here are well, and send their service to you; and pray mine to Mr. and Mrs. Jennings. I continue to recommend you and your studies to the divine blessing and grace; and heartily pray you may have the honour to be employed by our great Lord and Master considerably to advance his kingdom and interest in the world; to see which will be an abundant recompense for whatever trouble I have been at upon your account. I am,

Your affectionate friend,

S. CLARK.

LETTER

L E T T E R I V.

FROM THE SAME.

DEAR SIR,

St. Alban's, May 11, 1723.

I Received yours, in which you give me an account of the prospect you have of an invitation to settle at Coventry. I had some conversation relating to that matter with Mr. Jennings last christmas: we both joined in our sentiments, that it would be an agreeable situation for you. I think it must needs be of great advantage to you, to be with such a person as Mr. Warren, whose good sense, prudence, piety, learning, and good temper, will render his conversation, example, and ministry very useful to you. Pray my humble service to him; and tell him I shall think it a very good providence, if a person for whom I have so much concerned myself, shall have the happiness of standing in such a relation to him. I do not know any thing that could be more conducive to fit you for eminent service in the church of God, if you wisely improve the advantage, as I doubt not you will. I am extremely pleased with the measures you propose as to a prudent conduct of yourself, if you should settle at Coventry. Prudence is, I could almost say, above all things necessary to a Minister, in order to his usefulness. At first, caution, circumspection, and observation will be necessary. Experience, and an enlarged knowledge

ledge of men and things will afterwards enable you to act with greater advantage, according to the rules of prudence. The acceptance providence favours you with, makes it necessary, as I believe I have at other times observed, that you be very much upon your guard against all the ebullitions of pride and vain glory, which are so natural to us all, and especially when we first come abroad into the world with advantage. Humility is the best ornament to valuable gifts. The shade it casts upon them makes them appear the more lovely, and gives them the greater efficacy. Let your heart be full of a sense of those manifold defects, which an inward acquaintance with yourself will easily discover. Have often before your eyes the nature and importance of the work you are engaged in, and the account you have to give, and you will always find reason to say from your heart, with the blessed apostle, "Who is sufficient for these things?" Let your great concern in all your ministrations and conversation be the advancing of the glory of God, and the salvation of souls, and you will then be the less desirous of or pleased with the applause of men. You will excuse my giving you these cautions. My experience and observations of myself and others, give me reason to think them not needless.

I entirely approve of your acceptance of Coventry rather than Kibworth, if you have the option; and heartily pray God you may be an instrument of much service in that considerable place.

12 LETTERS TO AND FROM

place.* I suppose you have received both the letters I wrote to you relating to Kibworth. Pray my humble service to Mr. Jennings and his lady. I am,

Your affectionate friend,
and humble servant,
S. CLARK.

L E T T E R V.

FROM THE SAME.

DEAR SIR,

St. Alban's, Dec. 1, 1723.

IT is a great satisfaction to me to see that Providence has rendered you so acceptable, that you have already such opportunities of choosing where you will be serviceable. I have hitherto thought it most for your advantage to continue a while in the country, for the reasons you have heard me mention; but if the congregation in London should unite in their invitation to you, I do not see that you can have reasons sufficient to induce you to withstand it. I know your youth is a considerable objection against your acceptance of such a post, and in London, especially at this time of day;† but that God, who calls you out to eminent service in his Church, will I hope fit and strengthen you for it, if
with

* Mr. Doddridge chose to settle at Kibworth, principally on account of his youth, and that he might pursue his studies with greater advantage. See his Life, p. 21.

† See his Life, page 40.

with an humble sense of your own insufficiency you cast yourself on him, and are so much the more diligent in the use of all helps for your improvement. There are indeed in London many avocations and hinderances of study, which to a young man especially are very prejudicial; but these must be opposed with so much the greater resolution and application: and as there are more helps for improvement than elsewhere, such as a more easy access to books and learned conversation, not to mention the advantage of hearing frequently the best preachers; a wise use of these will be a balance to the other inconveniences. Prudence and wisdom indeed in the conduct of yourself will be necessary in London; but that will not be wanting to those who, in a deep sense of their own insufficiency, humbly rely upon God for his guidance. You may see by what I write, which way my thoughts turn. I confess I have a bias upon me from the desire I have that you may be more within my reach, and the pleasure I should take in seeing your success and usefulness: but you must consult your own thoughts and inclinations, and I recommend you in this matter to a divine direction.

I write in a hurry, because I would willingly send this by to-night's post. My wife sends her service to you. I cannot stay now to answer the many compliments you pay us both, but only to wish you whenever you marry, to be as happy as I am. Maintain a watchful guard over
yourself,

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yourself, and a continual dependance upon the divine assistance, that you may always in that affair conduct yourself by the rules of christian prudence; for nothing requires it more than love affairs. *Experto crede.*

I am, dear Sir,
Your affectionate friend,
S. CLARK.

L E T T E R VI.

FROM THE SAME.

DEAR SIR, St. Alban's, March 21, 1726—7.

NOT having any other opportunity, I thought it necessary to send you this, without delay by the post, to complain of your keeping in your place of worship such stumbling-blocks and superstitious customs, as are very offensive to your christian brethren. It is no wonder you are thought a legal preacher, when you have the Ten Commandments painted upon the walls of your chapel; besides, you have a Clerk it seems so impertinent as to say, *Amen*, with an audible voice. O tempora! O mores! that such a rag of popery should ever be tolerated in a congregation of protestant dissenters; and to compleat all, you, the Minister, conclude your prayers with a form called the Lord's Prayer. Do you know what mischief you have done? What a blot you have brought

brought upon yourself, by such offensive practices? It may be, you are surpris'd what this means. In a few words then, Mr. Chandler of Bedford, being on his return home at Mr. Eccles's, desired him upon my motion to write to Hertford, to recommend you to them in his name, as a very fit man to be their minister. Upon this, two members of that congregation went over the other day to Kibworth to hear you preach: but no sooner did they come into the place, but they found themselves disappointed; and what they heard at the close, confirmed them so much in their prejudices, that they thought it needless to say any thing of their intention to you. Going to preach last Sunday at Ware, I heard all this there, and afterwards at Hertford. I cannot but pity them for their weakness; and do not know but it is happy for you that you are not to encounter with such odd humours. But for their sakes I heartily wished your settlement among them; and for my own, that I might have had the pleasure oftener of your company. They have no particular person in view. Some of the people are angry that two persons should take upon them to judge for the whole congregation.

If you have not seen Mr. Lardner's Credibility of the Gospel History, I recommend it, as well worth your reading. He has, from several passages in Josephus, Philo, and other contemporary writers, very happily illustrated the several facts related or referred to in the New Testa-

Testament, and said a great deal to place the whole in a more clear and convincing light.

You may perhaps think I have scarce done justice to Mr. ———'s character, and you have some reason for such a censure. But I have observed, that to speak moderately upon such occasions generally does a man more service, and is liable to fewer inconveniences, than the highest panegyrics.

We are now got into a habitation of our own, which though it be small is convenient and neat; and pleases me better, because it gives me an opportunity of inviting you to St. Alban's, where you may depend upon an hearty welcome. My wife gives her service to you. I pray God still more and more to assist and succeed all your ministrations.

I am, dear Sir,

Your affectionate friend and servant,

S. CLARK.

P. S. I have been reading lately, with a great deal of pleasure, Rapin's History of England, translated by Tindal. And though I am no friend to the present method of retailing books by piece-meal, which I look upon as an imposition on the publick, I have resolved to have all the volumes of that history as soon as they are printed. The author, though a foreigner, has given the best account of our English affairs that is extant, and the translator has added to the value of the performance by his useful notes.

LETTER

L E T T E R VII.

FROM THE SAME.

DEAR SIR,

St. Alban's, May 31, 1727.

I Could not but very much interest myself in the loss which Mr. Some, all his friends, and the church of God in general, sustain by the death of so hopeful a young person as his Son was. It is a publick loss when young men so serious, and so well qualified for the ministry, are removed. I heard too that you lost soon afterwards another young minister in your neighbourhood.* What reason have we to be faithful and diligent in our work while our day lasts, since we know not how soon our night may come. We have frequent cause to make the reflection, that young men and ministers are removed from their work as well as old ones. Mr. Tong's death has made way for Mr. Warren's invitation to London: I suppose there is no doubt but he will accept of it, since there has been such a breach in his congregation. Young Mr. Hughes is likely to continue at Staplehurst, having persisted in his refusal of the invitation made him to Ware.

You have seen, I suppose, what the publick prints inform us of, relating to the proceedings
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* See two very instructive and affecting Letters, written by Mr. Doddridge, giving an account of the deaths of these his fellow-pupils, in page 33 and 34 of his life.

of the general assembly in Scotland, against Mr. Patrick Simson. They are going to deprive that church of one of the most valuable persons in it, because he does not think it necessary to tie himself down exactly to their Shibboleth, nor oblige himself to conform to all the scholastic ways of speaking, concerning some things, about which the scripture is silent. By what I saw and heard of him when in Scotland, he is a much better judge of those matters than the greater part of those who are to judge him. His crime is, that he is disposed to think for himself; but yet he is very cautious to avoid giving offence, which I perceive is, by the bigots, interpreted cunning and dissimulation.

One would think the experience of so many ages should be sufficient to make the world wiser; and that those who pretend to govern in the church should learn at last that their power might be much better exercised, than in destroying the usefulness of the best men in it, merely for nice speculations about unrevealed or disputable points. Suppose a person should not speak with an exact propriety, concerning the manner of Christ's existence, a point so much above our reach, if yet he loves him, trusts in him, and sincerely obeys him, what harm does religion suffer by it? But I need not enlarge upon this to you, who are so well instructed in the unreasonableness of bigotry to a set of speculative notions.

My wife joins with me, in all expressions of respect and affection to you, and our common friends.

THE REV. DR. DODDRIDGE. 19

friends. I hope we shall see you here in a little time, where you will be always welcome to,

Dear Sir,
Your affectionate friend,
and humble servant,
S. CLARK.

L E T T E R VIII.

FROM THE SAME.

DEAR SIR, St. Alban's, March 26, 1728.

I Am very glad if any hints of mine are at any time serviceable to you. However you give abundant encouragement to my endeavours by making the most of them.

As to the proposal made to you of your teaching *academical learning*, though I doubt not the furniture you now have, together with what you might acquire in a few years continued study, would abundantly qualify you for it; yet as God has given you a genius and abilities peculiarly fitted for the pulpit, it seems most desirable you should be in a situation where those may be improved and employed to greater advantage; which will be in all probability prevented by the other course of life. If, therefore, providence open a way for your settling in London, or any other considerable place, I think it should not be rejected for the sake of any views of the other

fort. But should you proceed in your studies upon the subject of academical lectures, I do not know but something I am possessed of might do you some service, being transcripts of several of Mr. Jones's* lectures.

I understand you have been invited to preach as a candidate at Nottingham. When I heard of your going there for that purpose, I was solicitous lest such a competition between you and Mr. H. might occasion the destruction of your friendship, and end to the prejudice of one or the other. It gives me a sensible pleasure to find, that it has only given both an opportunity of showing the sincerity of your mutual friendship with greater advantage, and that you have had a remarkable proof of the esteem of Mr. H's friends, without losing that of the opposite party.

I wish Mr. — may be eminently useful in the church of England, to which he has removed himself. For my part I am willing to allow a man the liberty of changing his mind, without thinking the worse of him for it. And if he still maintains his catholic spirit, and makes it his business to promote the interests of piety and virtue among his new friends, I shall still have the same esteem for him as formerly.

The popularity which attends Mr. — notwithstanding his imprudent conduct, and the spite and envy

* I suppose Mr. Jones of Tewkesbury, the learned Tutor of several eminent persons, both of the establishment and among the dissenters.

envy raised against Mr. Chandler, of which I have just now seen a glaring evidence in a pamphlet lately printed, are enough to lessen one's value for, and cool one's desires after, Popularity. It is true, the prospect it gives of doing service justly recommends it; but the temptations it exposes to, and the uneasinesses that often accompany it, are a great allay to its value. The consciousness of real worth, and a sincere desire and endeavour to do what good we can, in whatever station providence shall place us, afford a satisfaction much more solid and permanent, than what springs from the uncertain applauses of the multitude, for which they themselves can frequently give no reason.

As to the Books you mention, we have received Sir Isaac Newton, and read him with a vast deal of pleasure; and as far as I see yet, I cannot but fall in with his opinion of the novelty of the antiquities of Greece, since he has supported it with such a variety of arguments, as altogether amount to a demonstration. The travels of Cyrus are very entertaining and instructive. Burnet, *de fide et officiis christianorum*, pleases with the elegance of his style (though not always pure Latin,) the candour and moderation of his sentiments, and good judgment in the whole composition. But in his *de Statu Mort. et Resurg.* he seems too much to have indulged to his peculiar fancies; yet many things may be read there with profit.

In what he says against the eternity of hell torments, he seems to talk inconsistently, when he would have his opinion concealed from the vulgar. Is it then necessary to impose upon the weakness and credulity of the common people, the better to support the interests of religion and virtue? Cannot the wise, faithful, and unchangeable God carry on his government without vain terrors, and deceiving people with imaginary punishments?—But the narrow compass of my time and paper, will not allow me to enlarge on this subject. All friends here are well, and on all occasions speak of you with respect and affection. I am, in particular,

Dear Sir,
Your affectionate friend,
and servant,
S. CLARK.

L E T T E R IX.*

FROM MR. DODDRIDGE TO MR. HUGHES.†

DEAR SIR, Kibworth, December 21, 1721.

I Received both your Letters, and had set apart this afternoon for answering them. My fond heart would easily have dictated enough to fill

* From the author's short hand copy.

† Mr. Hughes's father was a dissenting minister at Ware, in Hertfordshire, and his grand-father, (Obadiah Hughes,) was ejected from his studentship in Christ-Church, Oxford, by the act of uniformity, in 1662. I take him to have been

fill a sheet of paper; but Mr. Cope tells me the roads are so bad that he must set out almost immediately, if he intends to reach Duffield by to-morrow night. I am obliged therefore to be much shorter than I intended, but I hope you will put no unkind construction upon it.

I am charmed with the profession you make of your Friendship; for I value it so highly that I can never think I have too many assurances of it; and yet I have not the least suspicion of your sincerity. I know the generosity of your temper, and I perceive I love you so well, that I can easily persuade myself, that I have a share in your affection. I know the last argument is not logical, but I am so well satisfied with the conclusion, that I do not examine how I came by it; and especially as you have furnished me with many better arguments.

I am extremely glad to hear that you are so well recovered from the Small pox. I could not but have a thousand tender apprehensions for your safety, and return my thanks to that kind providence, which by so seasonable an interposition hath delivered you from so much danger, and still continued you to be the joy of your friends, the glory of your family, and ornament of the church.

I am very much pleased to hear that your situation at Findern is so agreeable; and particularly that you have such a companion as Mr.

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Cater.

been related to John Hughes, Esq; author of the Siege of Damascus, and who wrote several papers in the Tatler, Spectator, and Guardian.

Cater. I am charmed with the character you give me of that gentleman; and indeed when I heard of the fineness of his imagination, and the strength of his judgment, the sweetness of his temper, and character of his morals, I should have said,—this gentleman is Mr. Hughes's friend,—though I had not been told so. How glad should I be to make the third among you, and how agreeably does it flatter my nature to think, that I have sometimes the honour of being the subject of your discourse.

I never doubted but that when you came seriously to peruse the *inspired writings*, you would be sensible of the charms of them; for no man has a better relish for fine writing than yourself. I have lately been perusing Solomon's Song; and upon the whole cannot but think it an incomparable composition, and that the author was as much the noblest of poets, as the deepest of philosophers and the wisest of kings. The sixth chapter is not inferior to any of the rest of it, and I am particularly pleased with the tenth verse, "Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?" I never read these charming words but with a double pleasure, when I remember the inimitable grace with which I have heard you repeat them.

I have lately been reading Spratt's History, and the greatest part of Sir William Temple's works; and my sentiments of them are entirely the same as yours and Mr. Cater's. I am now
perusing

perusing Scott's Christian Life, and I find so many new pleasures in it, that I cannot forbear giving you the mortification of thanking you again for it.

I could add a great deal more of this nature, but Mr. Cope frees you from any further trouble by calling upon me. I conclude and subscribe myself

Your affectionate friend
and obliged humble servant,
PHILIP DODDRIDGE.

L E T T E R X.*

FROM THE SAME.

DEAR SIR,

Jan. 8, 1722—3.

I Expect to see Dr. Latham† or Mr. Benyon‡ to-morrow; and therefore answer your letter so soon. I can hardly prevail with myself to condole with you upon your misfortunes, since I perceive that while only two or three particular persons are treating you unkindly, the rest of the world do ample justice to your merit. I have heard of you again and again by several of my acquaintance, who speak of you as the ornament of

* From the author's short hand copy.

† An eminent tutor, and the author of a volume of sermons on various subjects.

‡ An ingenious young gentleman, son of Dr. Samuel Benyon, a celebrated minister and tutor at Shrewsbury.

of Findern: I am very glad to hear that your character is so well established, and that those who go about to attack it are likely to do themselves more mischief than they can do you. I think the Spectator somewhere tells us that *no musick is so sweet to a man as his own praise*: methinks he should have excepted the pleasure that an honest and generous mind takes in hearing his friend commended. One thing I can confidently affirm, that though I passed the holy-days very pleasantly, at least some of them in the company of a very agreeable lady, and you know I was always an admirer of the sex; yet nothing gave me so much satisfaction, as a few minutes conversation with Mr. Benyon, when the discourse turned up-on you.

He told me among other things, that you were making yourself master of the French language. I am heartily glad to hear it, because it will give you an opportunity of entertaining yourself with some of the finest writers in the world. Many of them had certainly very great genius, and were intimately acquainted with the antients, those great masters of eloquence and poetry. Of all their dramatic poets, I have met with none that I admire so much as Racine. It is impossible not to be charmed with the pomp, elegance, and harmony of his language, as well as the majesty, tenderness, and propriety of his sentiments. The whole is conducted with a wonderful mixture of grandeur and simplicity, which sufficiently distinguish him from the dulness

ness of some tragedians, and the bombast of others. One of his principal faults is, that the jingle of his double rhyme is frequently offensive to the ear. I lately met with the Archbishop of Cambray's Reflections upon Eloquence, which I think one of the most judicious pieces I have ever seen. There are some fine criticisms at the end of it, which well deserve your perusal.

As for the French Sermons, they are, as far as I can judge of them, very much inferior to those of our English divines. Bourdaloue's, though much regarded, appear to me little better than empty harangues. Cheminais' are many of them very good; but I never met with any of them that are to be compared with those of Mr. Super-ville, the Protestant divine at Rotterdam: He especially excels in the beauty of his imagery, descriptions, and similes; and some of the most pathetic exhortations I ever saw. In short, I believe he is perfectly to your taste; only there is one thing which will displease you as much as it did me, which is, that many of his arguments are very inconclusive, though generally as good as high calvinism will bear. I hope you will not be displeased with the freedom I take, in advising you to entertain yourself with him and the other authors I have mentioned, as soon as they fall in your way. And yet perhaps there may be something of vanity in this advice too. French is a language which I have been acquainted with for many years, and you, Sir, have just began to study it; and so I am willing to improve

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improve this short interval of superiority, because I am sure, it will be but a little while before you excel me in that, as much as you do in every thing else. I must not add any thing more, but that I earnestly desire you will take care that you do not impair your health, by rising so very early in the morning, for I will assure you it is one of the dearest things in the world to

Your affectionate friend,
and obedient servant,
PHILIP DODDRIDGE.

L E T T E R XI.*

FROM THE SAME.

DEAR SIR,

Hinckley, 1722—3.

I Acknowledge there is a great deal of spirit in the turn you give to the concluding words of my letter, though it be extremely different from the sense in which I meant them. You tell me, that I am a good preacher, but a very bad prophet, when I say that you will quickly understand French better than I do. I am very much obliged to you for giving me a character, which I should otherwise perhaps have been puzzled to make out a title to: but you must give me leave to say, that in the latter part

* From the author's short hand copy.

part of your sentence you hardly do me justice. It is true, I do not lay claim to the gift of prophecy; but I think I shall be very capable of supporting it, if all my predictions are as well made out as that which concerns you. I assure you, that though I judge by your own account of it, which is expressed in the most modest terms, you have already attained a much better acquaintance with the French language than I can possibly pretend to. It is true, I have had an opportunity of conversing with several French people, and so am not entirely a stranger to the pronunciation: but I assure you that I never read half the books that you mention. Indeed it shames me out of my own negligence, when I consider the improvement you make, and the business you dispatch, while I am afraid I am not improving my time to half so good purpose. Besides, the character that you give me of many of the writers that you mention, which I know is entirely to be depended upon, will engage me to read them whenever they fall into my hands; especially Bouhours, Patrou, Pelisson, and St. Evremond.

I do not know what character my friends may have given you of my Sermons; but I am sure if it be a very advantageous one, it will be my most prudent way to take care not to undeceive you, by preaching before you; for if I may be admitted to be any judge of my own performances, they will by no means answer your expectations. They are all upon the plainest
and

and most practical subjects, and it is happy if they are at all calculated, as I am sure they were principally intended, to inform the judgment and awaken the consciences of the lowest of the people, and to fix their resolution for a course of rational, steady, and undissembled piety. It is not because I despise the charms of eloquence, &c. that I have entirely laid them aside. I know that I am not at all master of them, and so choose rather not to attempt them, than by an awkward imitation to darken the subject to the vulgar part of an audience, without approving myself to the nicer judgment of the more polite. In short, I am grown very familiar with the old puritans, and consequently I am a great favourite with the old women. Pray congratulate me upon this good fortune, which is entirely beyond my expectation or my hope.

But after all, you must not imagine that I have entirely lost all relish for finer compositions; on the contrary, I assure you that I attended on Dr. Latham's Sermon at Leicester, with pleasure, and frequently with transport. The most rational and pathetic thoughts were delivered with such elegance, propriety, and harmony of language, as could not but charm even stupidity itself; my attention was so entirely engaged, that I had no room for reflections of any other nature, except for this one, "How much does Mr. Hughes admire Dr. Latham, and how capable is Dr. Latham of relishing the performances of Mr. Hughes!"

You

You cannot imagine how much I miss your company at Hinckley. Mr. Cope and Mr. — left us at christmas, as you very well know. Mr. Some is not returned; so that in short I have not one person in the house that I have any intimate acquaintance with. You know nature designed me for a sociable animal, and I am sure you will pity my misfortune. I am forced to converse with the dead, because I want agreeable company among the living; and it is happy that I can meet with entertainment in the closet, when I can find none in the hall, the parlour, or the garden.

You enquire about Mr. Scott's Poems. I only know in general, that he intends to print them by subscription; but what the price is to be, or how the subscriptions are to be obtained, I have not yet heard. However, when I know, I will not fail to inform you. I am very glad to hear that you are commencing a familiarity with the Muses, because you are very well qualified to be a favourite with them. I assure you that I will give you my opinion of your performances, with a great deal of freedom, if you will honour me so far as to make me a judge of them. I pretty well know what I have to expect, and therefore I long for a sight of them. I am,

Dear Sir,

Yours, &c.

PHILIP DODDRIDGE.

P. S.

P. S. My most humble respects to Dr. Latham, if he honours me so far as to remember that he saw me at Leiceſter.

L E T T E R XII.

FROM THE SAME.

DEAR SIR,

June 28, 1725, (Midnight.)

I Received your laſt of the 23d inſtant, the morning after it was written. I own I deſerved a little of that ſeverity with which you there complain of me, for the circumſtance of the note you referred to. To have two folio pages with two lines, is indeed a very compendious, but not profitable commerce. However, you muſt remember that I then told you, I quickly intended you a great many more. Here you ſee I have began then; but when I ſhall end I know not. I fear you are in danger of three pages, and then you will be paid at the rate of more than two hundred per cent; for I have not been a quarter of a year in your debt. If you wonder at ſo accurate a computation, you muſt recollect, that a few months ago I had thoughts of matrimony, which naturally led me into ſome ſpeculations of management and œconomy, which had not been before very familiar to me.

As

As for yours of the 20th of April, I have read it over so often that I can say a good deal of it by heart. I am exceedingly obliged to you for your Correspondence. You know that I am naturally of a social temper, and you contrive, in the abundance of your humanity, not only to give me pleasure in perusing your letters myself, but in entertaining my friends with the communication of them. I read the greatest part of them to several persons of taste and politeness, with whom I am acquainted, and they all seem to be charmed with them. Though they become perfectly familiar to me, I always read them with new pleasure; and am as much transported at the twentieth, as I was at the first perusal of them. A love for my friends makes me participate with them in that elegant entertainment which they must receive from your writings; and my affection to you makes it very delightful to me, to see those whom I particularly love and value, forming such a generous idea of your genius and temper, as your letters must necessarily produce. But perhaps after all, this satisfaction in part arises from the pride of my own heart: I fancy people must needs entertain a very honourable opinion of me, when they hear a man of so bright a wit, and so amiable a character, addressing me with so much tenderness and respect.

You recommended *Pliny* to my perusal: I immediately procured him, and there is seldom

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a day

a day in which I do not read two or three of his Epistles. I had before heard several high encomiums upon him; but nothing gave me so lively and so just an idea of his excellencies as to observe the perfection to which you had formed yourself by the study of him. Every letter of yours is a panegyric upon Pliny, though you do not mention his name. Let me intreat you to go on thus to recommend him, and to increase the pleasure with which I always take him into my hands; however, be sure when you do, not so far to exceed him, as to spoil my relish for him. At the rate you go on, it seems highly possible that you may; and if you do, you rob me of one of the most elegant amusements of my life; nor can I imagine how you will be able to make me amends any other way, than by the frequency of your own letters. I say nothing of Henley's translation, which is lately fallen into my hands, and which I often compare with the original. I can say but little by way of commendation; and I know it would not be agreeable to the known candour of your temper to be severe upon a man, who honestly intended to entertain the world, and unveil the charms of your favourite author. However if you would know my sentiments of this, and several other pieces which I have lately read, I must refer you to a letter which I lately sent to Mr. Clark, which will save me the trouble of writing over again, what I

am

am afraid you will think it was hardly worth while to have written at all.

Your sentiments on the head of *Retirement* are very agreeable to that modesty and gentleness of temper, which make a very amiable part of your character. It is indeed an argument of the greatness of your soul, that you can despise fame, and retire with indifference out of the air of popular applause, when master of all the talents that may attract and command it. But after all, my friend, you must not think of passing through the world like a *subterraneous stream*, as you beautifully express it, or of spending your life in a *Hermitage*, in this learned and polite luxury. God hath endowed you with capacities, which are not always to be buried in Retirement. So bright a Lamp was not lighted up to consume in a sepulchre, but to be fixed on an Eminence, where its rays may be diffused with publick advantage, and conduct many through this gloomy desert to the regions of eternal glory. I hope therefore and believe, it is your constant care to make all your studies subservient to the views of such services. When providence calls you to a more publick appearance, I hope you will be willing to quit your *Cell*, charming as it is, that you may enter upon employments at least more important, if not more delicate, than those which you now pursue. This is a piece of *Self-denial*, which duty requires us to submit to; and which will be acceptable to God in propor-

tion to our fondness for those elegancies, which we are contented to interrupt and postpone, that we may attend to the advancement of his kingdom and interest. We know the applause of our heavenly Master will be an abundant recompense for all the pleasures we have given up for his sake; and before we receive that publick remuneration, we shall find such entertainment in the exercise of benevolence to our fellow-creatures, and the hope of promoting their everlasting felicity, as we shall never find in conversing with *Virgil* or *Tully*, *Pliny* or *Addison*, or any of the favourite attendants of our solitude. Popularity is in itself a most contemptible thing; but in this view, it may justly appear desirable: however you, my friend, need not be solicitous about it; do but appear in publick and follow nature, and it will flow in upon you without further care. I cannot but think, but that I may with the utmost propriety apply to you what *Pliny* says to *Canius Rufus*, (*L. i. Ep. 3.*) *In modo emitere ut tibi ipse sis tanti, quanti videberis aliis, si tibi fueris.**

I cannot but acknowledge, that I read with great pleasure your *Reflections on that period of our existence*, as you very emphatically call it, which passed before you left Mr. Jennings's. They are extremely agreeable to what I have often

* Do justice to those excellent talents you possess, and the world, believe me, will certainly do so too.

often thought with relation to both of us at that time. It is happy for us that we see our mistakes. *Pereunt et imputantur*, would be a melancholy thought indeed, if divine grace had not awakened us to improve some of our time like rational creatures and like christians; and if we did not hope by future diligence, in some measure to recover what we have lost. I was talking with Mr. Some this evening about our conduct then, and read him what you say of it. He heard it with great satisfaction, and remarked, that "the remembrance of former negligence and mistakes is often of considerable use throughout the remainder of life."

I have not yet seen Mr. ——. He will be very welcome whenever he comes, but doubly so if he brings you with him. If he does not make haste I may prevent him, for though I have two congregations upon my hands, on account of Mr. ———'s illness and absence, I hope to take a Tour to St. Alban's, about the beginning of September; and believe me, that except it be the pleasure of seeing so worthy a friend and so generous a benefactor as dear Mr. Clark, nothing is so great an encouragement to me to undertake the journey, as the prospect of spending a whole day with you at Childwick; when I expect most delightful entertainment from your collection of books and letters, but above all from your company.

You desire an account of my Studies. I may, perhaps, some time or other, find an opportunity

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tunity of laying open the whole course of them to your censure and examination, but at present have only left myself room to add that I am,

Dear Sir,

Your most affectionate

PHILIP DODDRIDGE.

Pray give me another Name than that you propose, and let me know what your polite correspondents call you. I will not allow of Heraclitus.

N. B. This letter is more than half as long again as yours. I heartily thank you, that you were not curious in your writing, because it furnishes me with an excuse for not transcribing this, which I fear is hardly legible. Dr. Atterbury's translation of the Banishment of Cicero seems to me admirably well done. The language is exceeding beautiful, and many of his translations from Tully are as graceful as the Latin.

L E T T E R XIII.

FROM MR. HUGHES TO MR. DODDRIDGE.

From my Hermitage of
Childwick, Sept. 24, 1726.

DEAR HORTENSIUS,

IT is with great impatience that I have expected the agreeable letter which I received to-day. Indeed I was afraid that the *Belles Spirituelles* of Harbrough, had made you forget

get your poor recluse friend, till you made me sensible of the contrary, by so kind a remembrance.

I am surpris'd you should make such a formal preamble about your Letters, after I had so frankly declared my sentiments concerning them at St. Alban's. I shall not repeat my encomiums, because I would not encourage you to return the commendations. I find Flattery is your darling sin; it is an incurable distemper;

Naturam expelles furcâ, tamen usque recurrit.

Your character of *Nigrilla* shews that you are an admirable Painter, though your study seems rather to have been to draw fine than true pictures; however I make allowances for your constitution, and particular desire to please me. If she prove half as charming as you have described, her price will be above rubies: though in this case you ought to have considered how easily Lovers are imposed on, and should rather have said too little than too much, in praise of my mistress. If I am not misinformed, she is far from being perfectly disengaged; and if she is, yet I must expect to meet with a good deal of opposition from her friends, and I am not of a temper to struggle with difficulties; so that we must leave the issue to God and time; for at present I see no probability of success in an attempt of that nature.

The *Banishment of Cicero* is one of the best translations I have ever read; it is in an excellent style, and the composition is well laid together.—

The Translation of the Georgick, I cannot commend, it is poor and spiritless, and as much inferior to Dryden's, as the songs of Tom Durfey to the odes of Horace; though the Preface is written so sensibly, that I can hardly persuade myself it is from the same hand with the verification.—*Dr. Sherlock's Discourses upon Prophecy* have given me not only a great deal of entertainment but instruction; he has thrown new light upon some of the obscurest texts and passages of scripture. I am particularly charmed with his account of the state of the earth after the Deluge, and his Dissertations upon the consequences of the Fall; where his notions, though new, seem to be perfectly just as well as ingenious. I know not whether I should most admire the beauty of his imagination, the strength of his judgment, or the variety of his learning.—The poem of Thomson's upon Winter, is a noble production.—I do not much relish the new Paraphrase on Job.* I would have proceeded further, and transcribed some of my *Nugæ canonicæ*, but a black cloud is just arisen from the regions of spleen, which has overshadowed my mind, and incapacitated me from adding any thing but what it is almost needless to repeat, that I am

Your sincere friend,

HERACLITUS.

Or if you do not like that name,

ATTICUS.

P. S.

* By Young.

P. S. I fend you so good a letter of my Brother's, that I am afraid you will disrelish mine. I expect you to subscribe yourself by the name I have christened you with.

L E T T E R XIV.

FROM THE SAME.*

From my Cell, October 29, 1726.

DEAR SIR,

MY spirits are quite broken with grief, on account of my misfortunes; in the elegant language of scripture, "my way is hedged up with thorns." My Tickets are all come up Blanks; and all the comfort I have, is to observe that I am pitied by my friends for my ill fortune. My grief will not allow me to say any thing more, but that I am with greater propriety than ever,

HERACLITUS.

Pray administer some consolation to me.

* This short letter is inserted by way of introduction to the ingenious and friendly one which comes after it.

LETTER

L E T T E R XV.*

TO MR. HUGHES,

On his ill success in the Lottery.

Nov. 30, 1726.

I Have just been looking over the account which my dear Atticus gives me of his Misfortune in the late most disadvantageous *Lottery*. I will not remind him how many more were as unfortunate as himself, since that, to a man of his temper, would be rather an aggravation than a relief of his affliction. And yet your own Pliny says, that when he was in danger of being destroyed by that eruption of Mount Vesuvius, which proved so fatal to his learned uncle, *Possẽm gloriari,—nisi me cum omnibus, omnia mecum perire misero, magno tamen mortalitatis solatio credidissẽm*, L. vi. E. 20, which is so odd a saying for a man of his singular humanity, that I could not forbear mentioning it to ask your opinion of it. However, my good friend, I offer you no such miserable consolation. No. Were I to speak of others as concerned in the same adventure, I would rather suggest, that it is possible Providence may have ordered the *Wheel* so, that while you seem to be neglected, other persons, of a like worthy character, but in more necessitous circumstances, may

* From the author's short hand copy.

may be relieved. It is possible, that in consequence of your drawing a Blank, some honest family may have been preserved from ruin: or perhaps Providence directed the Prize, which had otherwise been yours, to some unthankful creature, who had ever hitherto been insensible of all its bounty, but is awakened by so apparent an interposition in his favour, to know and adore its munificence, and so is engaged to consecrate, not only his new acquisition, but all his former possessions, to the honour of God and the benefit of mankind. If this should be the case, the world would receive greater advantage from his success, than it could have done from yours, as you would have only been possessed of the riches of the mind, in laying in a considerable stock of wisdom and knowledge, which this opportunity would have afforded you, and have laid out but little more than the value of your Prize in works of generosity and charity. Not to say that this happy Adventurer, on this supposition, has gained the pleasure of a virtuous life, and a happy immortality, by this little damage which you have sustained.

You imagine, that your loss is a *misfortune to your Friends*. But perhaps it is upon the whole a happiness. Providence might know, that *I* in particular, had not attained to such a strength of virtue, as to be able to bear such an accession to my fortune, as would have been the consequence of your getting one of the golden numbers; and so may have assigned them to others,
whose

whose friends are more fit to receive the advantage of them, or otherwise are not the objects of so tender a care. We ought not only to be contented but thankful for this.

I may more certainly add, that with relation to your own *personal concernment*, your Heavenly Father, in his abundant wisdom and goodness, meant you kindly by such a disappointment. Perhaps he saw, that so tender and so complaisant a temper was not sufficiently prepared to withstand the temptations of a plentiful fortune; and that you might have grown too fond of the world, which had opened so many new charms for your entertainment, and have been less mindful of that glorious end, which you are advancing towards, in so pleasant a way. Oh, who knows that the way would in fact have been more pleasant to you? More external ornaments of life you would certainly have had, but not therefore certainly more inward Content. Providence, no doubt, intends by this dispensation, to teach you to moderate your expectations, to submit to disappointments, to contract your regards for this world, and transfer them to the glories of a future state, and the durable riches which you will then possess; and if this divine temper be improved in your mind, by the loss of a few pounds, believe me, my dear Atticus, it will contribute more to promote the happiness of life, than the gain of so many hundreds or thousands with the injury of such a temper.

Perhaps

Perhaps you will tell me, what I verily believe, that nothing in this affair is so afflictive to you, as that you are deprived of the *pleasure of doing good* with what you have lost, or expected to have gained. But I need not tell you, that in all our acts of benevolence we ought not so much to regard the present indulgence of natural temper, as the approbation of God and the reward of a future state. Now God sees all the secret generosity of your soul, your tender compassion for those that are in misery, your hearty desire of relieving them, your affectionate prayers to the fountain of good to communicate to them those seasonable supplies, which are not in the power of your own hand to give; and he has particularly been acquainted with all the generous projects you had formed for the publick good, on supposition of the success of your late adventure. Now you know, that he does as graciously approve you, and will as bountifully reward you, for this honest and liberal sentiment and intention, as he would have done for the actual execution of them, if he had given you an opportunity for it.

And as such a generosity of soul, acting in proportion to present circumstances, is equally agreeable to God, and will produce as gracious an harvest in a future state, so it is attended with some *considerable degree of the same satisfaction at present*. You may now perhaps give a Shilling with as true overflowing of soul, and
almost

almost as much joy too, as you could give a Guinea if you were twenty times as rich. For as we are much impressed by present objects, the satisfaction which we find in the performance of a generous action towards any determinate person, seems to be proportional to that degree of pleasure which we imagine he will find in receiving the benefit.

Now a virtuous and generous *Beneficiary* rejoices in the favour that is done to him, not merely according to the value of the favour abstractedly considered, but according to the degree of moral beauty which is to be found in the act of conferring it: and this is in a great measure to be estimated by the consideration of the circumstances of the benefactor. Therefore a man may receive a shilling from you now, with almost as much pleasure as he could receive a pound of you, were you twenty times as rich; and therefore you may in this respect bestow as much. Q. E. D.

Perhaps I have been a little too abstruse in my reasoning upon this head, but I think there is some meaning at the bottom, and my assertion is confirmed by my own experience; for I have found as exquisite pleasure in receiving some little services from my friends, when attended with circumstances of generosity and endearment, as I ever did in any of greater importance. And it seems to be the thought of Solomon, when he says, *The desire of a man is his kindness.*

After

After what I have said with relation to your Loss, I must tell you that I am heartily glad you are so much more successful in the far nobler pursuit of learning and virtue. I have much to say as to other particulars, but you see I have but just left myself room to add, that I am

Your most affectionate
HORTENSIVS.

L E T T E R XVI.*

FROM MR. HUGHES.

DEAR SIR,

Staplehurst, July, 1727.

I Am now safe in my Country-Retirement, where in one week, notwithstanding the many inconveniences attending it, I have enjoyed more tranquillity than for many months before. O happy Solitude! thou best friend to sacred contemplation! Here I can steal away from the world and all its alluring avocations! Here only can I learn the divine art of living and dying!

Staplehurst is a Country-Village, not so large as Kibworth, and the country round is very delightful at this season of the year. I lodge very
comfort-

* I would guard some parts of this letter, which may be thought rather exceptionable, by referring my readers to the Bishop of Worcester's Dialogue on the subject of *Retirement*. No. II.

comfortably, though without the advantages of the polite society about you. My landlord and his wife are very civil, social, sensible people; and I never in my life, excepting some time at the academy, lived so much to my satisfaction. There are about twenty regular Ministers of our persuasion in this county, who are men of piety and parts, with whom I maintain a friendly correspondence. Before I left Ware for this place, the congregation there met together, and offered me fifty pounds a year to continue among them as my Father's assistant, which I refused for the sake of peace and humble obscurity. For the same reason, I declined accepting in the Establishment a Living of twice the value of what I now enjoy, which was offered to me by the Bishop of Winchester, through his chaplain, who is a prebendary of that church; and others have proposed to me a genteel Lectureship in one of the best churches in the city, worth fourscore pounds per annum, and very little work to do for it: which advantages for the present, and all flattering hopes for the future, I have renounced. Alas! what should I do with places of profit and preferment, who mortally hate the noise and the bustle of publick life? I am not made for the world, nor the world for me; wherefore should a groveling worm that lives secure at the bottom, aspire to be placed at the top of the mole-hill, and thereby be exposed to imminent danger? Why should I be ambitious of the notice and observation of mankind, who am but one

one diminutive atom in the mighty mass of matter, an inconsiderable part of the great creation? besides, within a few years (which are but larger moments) this idle farce will be at an end, and then what will it signify who personated the best figure in the masquerade, when men must be honoured or degraded according to their real characters. But whither am I rambling? Farewel! Redeem time. Remember thy latter end: and when thou worshippest before the mercy-seat, be mindful of a miserable sinner, and thy unprofitable but sincere friend, and weary fellow-pilgrim,

H——.

P. S. I heartily thank you for the particular account you have given me of Mr. Some's illness and death; and can truly say, that if you have not blended the poet with the historian, I never heard of a more christian death, and never read a more instructive narrative. I think it is a pity, that what is so edifying should be concealed from the world, therefore could wish, that the funeral-sermon, with his character, were made publick.

I should be glad if you can procure for me, at any rate, *Austin's Devotions*.* You may recollect it at Mr. Jennings's. I cannot get it in London.

E LETTER

* The author of this book was *William Austin, Esq. of Lincoln's Inn*. He wrote several other pieces, as *Hæc Homo*, or the Excellency of Women, and died about the year

L E T T E R XVII.*

To Miss ———

On breaking her Arm by a Fall from a Horse.

DEAR MADAM,

November 18, 1727.

I Have just received the melancholy news of *your Fall*, and the sad consequences with which it has been attended. Mrs. W. who gives me this unwelcome information, adds, that though you are on the mending hand you still continue very ill. I cannot set myself to any other business till I have taken a few minutes to tell you how sensibly I sympathize with you in your sorrows. As my obligations to your excellent family are very great, I cannot but have an undissembled affection for every member of it, and I am sure dear Miss ——— has always had her full share in my heart; as indeed, who could forbear to admire and love
so

year 1638. There is some account of him in Granger's Biographical History of England, and in Howell's Letters, where there is one written to him.—“ His Devotions were reformed and purged from their popish tenets by Dr. Hicks, and afterwards by Mr. Dorrington; and great use hath been made of them by many other devotional writers. They contain such noble and sublime strains of Devotion, as are not to be met with any where but in the Bible. So devout may a Papist be!”

Manuscript.

* From the author's short hand copy.

so much piety and good sense, when set off by the ornaments of a beautiful form, and a most engaging temper? I know too, that my Friendship for you was both sincere and tender, but I was never fully apprized of its degree till since it pleased God to visit you with that affliction, which now lies so heavy upon you, and gives you the justest title to the compassion of strangers, and much more of friends. But alas! how vain is the compassion of human friends in a case like yours; and indeed in any case? when it is left to itself, it can only sit down and weep over calamities which it knows not how to relieve. I do therefore, Madam, most importunately recommend you to the compassion of that God, who can easily raise you out of all your troubles, and can make your affliction the means of your happiness. How happy should I esteem myself, if I might be in any degree a worker together with him, towards promoting so excellent a service as your spiritual improvement by this afflictive providence. Permit me, Madam, humbly to attempt it, and hastily to mention a few *hints of a serious nature*, which I imagine peculiarly suitable to your present circumstances.

It may seem nowise unsuitable to the occasion of my writing, to urge that *submission to the divine will* which becomes us under every chastisement. But this is, no doubt, the matter of frequent reflection and discourse with you; the known piety of your general character, and the remarkable meekness and sweetness of your tem-

per, make it less necessary for me to insist upon it. I am fully persuaded, Madam, that you do not allow yourself to murmur and repine against the Lord who smiteth you. But pardon me if I ask, whether you be not too ready to forget your obligations to *love and praise*? I look upon it as one of the greatest defects in the character of good people, and as the foundation of many more visible irregularities, that they delight in God no more, and that they praise him no more. Too much is this excellent work neglected in the midst of health, prosperity, and cheerfulness; but when affliction comes, and especially when it comes in so terrible a form as this which has lately visited you, a Christian is ready to imagine, that it is enough to be quiet and resigned, and that he is fairly excused from such delightful exercises of soul, which seem unsuitable to so gloomy a season. But let us learn to correct so unreasonable a thought, and surely a little reflection might teach us to correct it.

With regard to your present circumstances—you, Madam, are exercised by the anguish of a *broken Bone*, which may probably exceed the imagination of those who have not known it by fatal experience; but is it not just foundation of joy and of praise, that your life is still prolonged to you? It is true, your behaviour, so far as I have had the opportunity of observing it, has been such as could not deserve so much as the tenderest reproof of a friend; but you will humbly acknowledge, what no human creature
can

can deny, that an omniscient and a holy God has seen many offences in a life which to men has appeared most unexceptionable and most amiable. And you are not to learn, that the smallest violation of his sacred law may justly expose us to all the miseries of a future state. And is it not matter of praise that you are yet in the land of the living, and within the reach of pardon and of hope? Nay, I do verily believe, that through divine grace, you are already in a state of reconciliation and favour with God, and in the way to everlasting happiness; and when you think of the glory that shall be revealed, and think of your own interest in it, surely your heart might overflow with thankfulness and joy, though your present agonies were multiplied upon you. These, Madam, are noble resources of consolation, which should not be forgotten in your most painful moments — that God is your father, Christ your saviour, and Heaven your eternal inheritance.

But farther, when you attentively survey the present dispensation, you will certainly find, that there is a *Mixture of Mercy in it*, and all that mixture of mercy is in a proportionable degree matter of praise. You have broken your arm: but had not mercy interposed, you would not have survived to have been sensible of it. A very small alteration in the circumstances of your Fall might have made it fatal to your life. You are made to possess days of anguish, and wearisome nights are appointed to you; but does

not an indulgent Providence surround you with comforts, which mollify your sense of that distress? I need not insist upon those instances which so grateful a heart cannot overlook. You recollect the piety and tenderness of your excellent parents: you observe the respect and affection of many other agreeable and valuable friends: you review that affluence of worldly possessions which, through the divine goodness, is flowing in upon you, and furnishes you with the most judicious advice, the most proper remedies, and the most agreeable accommodations and entertainments, which your present circumstances can require and admit. And in the force of these united considerations, you own, that it is reasonable even now to praise the Lord, who is daily loading you with his benefits, and vastly overbalances your affliction with mercies.

But what if I should proceed still farther and maintain, not only that it is your duty to praise God for his other mercies, though he has afflicted you, but to praise him for *this affliction* as a mercy; I should say no more than the Scripture warrants, when it exhorts us "in every thing to give thanks," and tells us that "all things shall work together for good to them that love God."

I know, Madam, and I persuade myself you seriously consider, that the interests of the Soul, are vastly more valuable than those of the Body. Now it is certain, that such a calamity as this may be the means of *great improvement and advantage*

vantage to your Soul. It may wean your heart from the world, and fix it upon God more than before: it may make you a more lively and zealous Christian, and by consequence, more happy and useful in life, and more glorious throughout all the ages of eternity. And if it has a tendency to promote so exalted an end, you have certainly reason to bless God for it, though it be attended with some trying circumstances; as you would approve and be thankful for the setting of a broken Bone, though it were a very painful operation, since it was so subservient, and indeed so necessary, to the pleasure and usefulness of life.

As all afflictions have, by the divine blessing, a tendency to lead the mind into some serious Reflections, so every particular trial has its own peculiar advantage, which it is proper for us to study while we are under the pressure of it.

That I may give my dear and excellent friend all the assistance I can, I will mention *some heads of religious contemplation* which occur to my thoughts, as peculiarly proper to dwell upon while we are actually in Pain. And if it please God to impress them deeply upon your mind, you will find, Madam, that it will be worth your while to have born the smart of an affliction, which may prove so instructive and so beneficial.

1. It is now peculiarly proper to think, how insupportably dreadful must *the agonies of Hell be!* If one drop of the divine displeasure, or one stroke which he inflicts in love to his Child, be

sufficient to throw us into so much distress, what must it be to fall into the hands of God, as an irreconcilable enemy, and to stand the shock of that horrible tempest which he shall pour out upon the finally impenitent? If it be so difficult to bear the disorder of one single limb, where other circumstances around us are just as we could wish them, and the tenderest friends are doing their utmost to ease and delight us under our sorrows, what must it be to dwell for ever in that region of horror, where every member of the body and every faculty of the soul shall be the seat of torment, and every surrounding person and circumstance conspire to aggravate and inflame it? "Fly, O my Soul! from so dreadful a condemnation; abhor the thought of any thing which would expose thee to it; and adore the riches of redeeming love, by which thou art delivered from going down to the pit."

2. Another very proper reflection in our painful hours may be, *how rich was the love of Jesus Christ, who would bear so much pain for our salvation!*

"Do I find it, you will say, so difficult a matter to bear up under my present anguish, though only one member of my body suffers, what then did my Saviour feel, when he was expiring under the agonies of the cross! what was it to have the tenderest parts of his body pierced with thorns and with nails, and to be stretched out upon the cross, as on a rack, till almost every
joint

joint was out of its place (which you know, Madam, was the common pain of crucifixion;) besides all that more intolerable torment which he bore from the immediate hand of his Father, which threw him into a bloody sweat, when no human agony was near him! Little, O my Redeemer! little can I conjecture of the bitterness of thine agonies from the pain I now feel; but since that which I now feel is so acute and so grievous, let me take a few moments from my sorrows and my groans to admire and celebrate thy inconceivable Love, which bore the sorrow which was infinitely more dreadful."

3. When we feel ourselves in pain, it is peculiarly proper to reflect on the *great mercy of God in having formerly given us so much ease.*

"How many have been continued in life while surrounded with innumerable calamities and accidents, which might not only have been painful, but mortal to me; and in all this Year how many days, how many weeks have there been in which I have enjoyed uninterrupted ease; or rather, how few hours and moments have there been in which I have felt even the slightest pain? If God has changed the dispensation of his providence towards me, I feel the value of that mercy which I was so insensible of. Let me now praise him for what I formerly enjoyed, but undervalued; since it might probably be the design of this present affliction to rebuke my former insensibility, and recover that tribute
of

of praise which I had neglected immediately to pay."

4. When we feel pain taking hold of us, we may reflect, *how much reason we have to pity the pains and the sorrows of others.*

"I have too often been forgetful of them when absent, and have been too negligent in praying for them, though perhaps their case has been attended with very lamentable circumstances. Now I know by my own experience, a part of what they feel, and perhaps no more than a part. Let me, after the example of my Redeemer, learn by my own sufferings, to sympathize with my Brethren in theirs; and let me impart such compassion to them as I would now desire from those that are around me."

5. When we are under pain of body, it is proper to reflect, *how vain is every thing in this world, and how infinitely preferable an interest in the divine favour.*

One such day as many of those have been which you have lately passed, may serve instead of a thousand rational arguments to convince you of this. How has the accident of a minute impaired your relish for those entertainments, which before were exceedingly agreeable to you! Those things, in which the greater part of mankind place their supreme happiness, are little or nothing in these afflictive moments. The delicacy of food, the ornaments of dress, nay even the conversation of friends, are not now what you thought them a few days ago. But
you

you find, Madam, that your *God is still the same*; and the thoughts of your interest in him grows more and more delightful, in proportion to that degree in which the charms of created objects fade and disappear. Yet, when your health and strength are compleatly restored, as I pray they may speedily be, created vanity may grow charming again, and tempt your heart to a forgetfulness of God. But then I hope, Madam, you will recollect the view in which they appeared in the days of weakness and of pain; and the more carefully you attend to that view now, the more likely will you be to recollect it with advantage.

6. In your present affliction, it is peculiarly proper to think of that *heavenly world*, which is, as I verily believe, the great object of your hope, and through grace, your eternal inheritance.

All the storms and tempests of Life should force us into that blessed harbour. And I am persuaded our views of Heaven would be more affecting, if we were to consider it as a place, where we shall be free, not only from all trouble in general, but from that *particular* trouble which at present lies heavy upon us, and therefore is apprehended in all its aggravations. It is proper under such an affliction as this, to reflect on the New Jerusalem: there shall be no more pain. "O my Soul! dwell upon the thought, and in that view breathe after it, and rejoice in the expectation of it."

If

If these thoughts, Madam, which appear so proper in your present circumstances, be seriously attended to and pursued, you will soon see the advantage of them. Your heart, which is already so pious and excellent, will come like gold out of a furnace of fire, purified seven times; and upon the whole, you will reap such happy fruits, both for time and eternity, from these sad calamitous events, that you will no longer have room to question, whether it be the proper object of Praise.

I am surprised to see, that before I was aware, my Letter is swelled into a Sermon. But I find, Madam, in this as in other instances, that it is easy to speak out of the abundance of the heart; which I am sure I always do, when I give vent to any sentiments of Friendship towards you. There is a plainness and freedom in what I have written, which to some other persons, I might think it necessary to excuse, but I will not make any apology to you, for I am sure you have so much good sense as to see, and so much candour as to believe, that this freedom proceeds only from that inexpressible respect and tenderness with which I am,

Dear Madam,

Your most affectionate,

and most humble servant,

PHILIP DODDRIDGE.

LETTER

L E T T E R XVIII.*

TO A YOUNG LADY,

Preparing for a Voyage to the Indies.

MADAM, Northampton, Feb. 14, 1729—30.

THOUGH I have not the happiness of a personal acquaintance with you, your good Mother informed me at large of your character and circumstances; and it is by her desire that I use a freedom in addressing you which would not otherwise be pardonable in one who is a stranger. You will easily imagine that your concerns lie with a very great weight upon her mind. She is tenderly solicitous, that whithersoever you go the gracious presence of a Heavenly Parent, and a pious sense of duty to him, may always accompany you. And as she knows you must resign some of those religious advantages, which you have long enjoyed, she has been urgent with me to put something into your hand which may be reviewed whenever you please, and which by the divine blessing may be useful to you, as being peculiarly suited to your present circumstances.

On my part, Madam, I undertake the task with a great deal of cheerfulness; not only to oblige her, who is my valuable friend, but with some encouraging hopes that it may be serviceable

* From the author's short hand copy.

able to you. And I will freely own, that I enter into the case with something of a peculiar tenderness, as it relates to a Lady in the bloom of life, of an agreeable person, and a promising character. I have had a great many anxious thoughts about you since your Mother and I talked of you, which we have frequently done; so that you and your affairs are grown very familiar to my mind, and I begin to enter into them with something of the affection of a Brother.

I hope this concern may sufficiently justify a plainness, which in such a case, becomes almost unavoidable; and I persuade myself, Madam, that when you consider it as proceeding from such a principle, you will not be offended; though I tell you that I almost tremble to think of the variety of dangers to which you are going to be exposed. I am young myself, yet I have already learnt by too frequent experience, that in the morning of life we naturally delude ourselves with pleasing dreams; we fix our eyes on what is most delightful in a distant prospect, but either entirely overlook what is dangerous and threatening, or at most bestow but a transient glance upon it. You think, no doubt, with a great deal of pleasure, of seeing a variety of new objects in a fine country, vastly different from our own; especially in meeting a Brother whom you have never yet seen,* but who has
expressed

* Probably, he went to India before the young Lady was born, or during her infancy.

expressed the tenderest regard for you at so remote a distance. You are charmed with the prospect of meeting him in a place where he knows not any superior, of sharing with him in his plenty and magnificence, and being treated by all about you with the respect due to a Governor's sister. I own there is something very splendid and striking in such a view, and I heartily congratulate you upon it. But let me intreat you, Madam, to consider how possible it is, that you may never reach the country which is to be the scene of so many entertainments. There are unknown hazards in the voyage to the Indies; and it is possible that before you have dispatched half of it, some unexpected event may happen to put a period to these hopes and to your life. Or, if you reached ——— it is certain that dangers will attend you there, and dangers which will be so much the greater as you are the less sensible of them. I know that many of our foreign Governors live in a kind of princely grandeur and magnificence, so that you really need almost as much wisdom and goodness as if you were going to Court. You will see a great deal of vanity and pomp, and no doubt a great deal of luxury too, if not in the Governor himself, of whom I hear a very respectable character, yet at least in some of his retinue. You will hear a great deal of Flattery, the shame of our sex, and the ruin of yours, and the dangers which conceal the sharpest and the most fatal stings, are those which
will

will accost you with the softest airs, and the most smiling countenance. On the other hand, Madam, it is very uncertain what advantages of a religious nature you will enjoy, to counterbalance these ensnaring circumstances. Yet I think I may venture to say, that whithersoever you go, were it in your own country, and much more in a foreign land, it is at least a thousand to one, that you exchange for the worse when you quit the ministry of Mr. Jennings, with whose excellent character I am well acquainted, and in whose pulpit you have probably seen me, if you have seen me at all.

When I consider these things, I am very solicitous with regard to the End of them; and will plainly confess, I cannot but think, that humanly speaking, there is a great deal of reason to fear lest this lovely flower which is now opening with so much beauty and fragrancy, should be blasted by too warm a sun, and wither in that luxurious soil to which it will be transplanted. Or, in plainer terms, I fear, what God forbid, that the impression of a religious education will wear off from your mind, and the vain allurements of an ensnaring world will possess themselves of your heart, till by insensible degrees your virtue may be endangered, and your soul ruined. I say not these things, Madam, to dissuade you from the Voyage; no, it is not in my power to do it, and if it were, I should not by any means attempt it. But I represent the case in all its dangerous circumstances,

ces, so far as I apprehend them, that you may be awakened to a proper care in providing against them. And here it is evident, that your only security is in the protection and friendship of that God, who has all the seasons and elements under his command, and who, by his secret, but powerful, influence on the mind, can preserve it in the midst of temptation, and brighten it by all its trials.

And therefore my first advice is, that before you begin this important and doubtful Voyage, you set yourself repeatedly to examine into the state of your soul, with regard to God and eternity. It would be doing you a great deal of wrong to suppose you are ignorant of the state in which the gospel found us, and of that into which it is intended to bring us. You know the original claim of God upon us, and how far the most innocent and virtuous of us hath been from answering it exactly in all its extent. You know something of the fatal consequences which would have attended that revolt, had God treated us with rigorous severity; though none knows them in their full terror. You are acquainted with the gracious method he has taken of recovering us by a Redeemer from the ruin of the apostacy, and the way in which the invaluable blessings of the everlasting covenant are now offered to our acceptance. Let it be your immediate and diligent inquiry, whether you have fallen in with this merciful proposal, and have resolutely and entirely devoted yourself to God,

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with

with an humble dependance on the merits of his Son for your acceptance, and the assistance of his good Spirit to form you to a holy temper, and animate you to the zealous discharge of all the duties he requires of you. If you have not yet entered yourself into this covenant, or are dubious whether you have done it or no, let it be your immediate care now to do it with the most serious consideration and entire consent, as knowing it to be absolutely necessary for your security and happiness in the safest and most cheering circumstances of life, and much more in such as I have now described. If you have the testimony of your conscience on the favourable side, as I would hope you have, permit me humbly to advise you, if you have a convenient opportunity, to confirm it in the most solemn manner at the table of the Lord. There commit your life and your hopes to his providential care. Open your heart to the influences of his grace; and publickly vow a determinate resolution that you will be the Lord's; that you will be constantly and eternally his; and that in the strength of his Spirit, neither life nor death shall separate you from him.

When once this is done, you are happily armed against all the uncertainties of life, and the prospects of death in whatever form it may appear. Your soul may be calm in the midst of the tempest; when thunders roll, and lightnings dart from above, and the waves are foaming and the seas roaring around you; when

when the hearts of the most experienced mariner and the most courageous commander are dismayed, you, Madam, with all the tenderness of your age and sex, may sit down with a sweet tranquillity, as the charge and favourite of him, who has universal nature under his controul; you may say in the triumphant words of the Psalmist, "God is my refuge and my strength, a very present help in every time of trouble. Therefore will I not fear in the midst of confusion; though the sea roar and be troubled, so that the mountains shake with the swelling thereof: the Lord of Hosts is with us, the God of Jacob is my refuge." Or, should the dreadful moment of Shipwreck come, while ungodly wretches are meeting the first death with unknown agony, as apprehending that it will transmit them to all the terrors of the second, you may smile with a holy transport, when you see the rays of heavenly glory shooting through the gloomy passage; and, as Mr. *Howe* beautifully expresses it, may "embrace that friendly wave which, while you intended ———, should land you in heaven." On the other hand, should Providence, according to my most affectionate wishes and repeated prayers, conduct you in safety to your intended harbour, on this supposition of your early and sincere devotedness to God, you will be secure in the midst of temptation; not indeed in the strength of your own virtue, but in the watchful care of that good Shepherd, who tenderly carries the lambs of the

flock in his bosom: every thing splendid and pleasing which you will meet with at ———, instead of alienating your heart from God, may be a means of raising it to him. All the advantages of your circumstances may be improved to the noblest purposes, and you may appear in that conspicuous station, as raised by Providence to display the charms of your character, and to recommend religion to others; as it never appears in a more amiable light than when practised by those who are entering on life, and are surrounded with the allurements of plenty and greatness.

And this, Madam, is what I would have you propose to yourself. It will indeed be happy for you and for your dearest friends, if you continue safe in the midst of so many dangers. But methinks you ought not to rest here. I hope God will inspire you with a glorious ambition of adorning your profession by the lustre of uncommon virtue, and being eminently honourable and useful in life. For your assistance in this noble attempt, I will presume so far on your patience as to offer you some more particular advices, submitting them to your deliberate reflection, that you may judge how far they are necessary or important.

As God is the support of the whole world of his creatures, so I believe, all, who are experimentally acquainted with religion, will readily allow, that proper and constant regards to God are the support of all the other branches of it.

I would

I would therefore, Madam, exhort you to the most diligent care in maintaining those regards. Let no day pass without some humble and affectionate visits to the throne of grace. Rejoice to think, that whithersoever you go, you are still in a province of that universal empire over which he presides; and as he is capable of being your best friend, remember, I intreat you, that neither duty nor prudence will permit you to neglect him. Let secret prayer and reading the scriptures always be attended to with great diligence; and fix it as a maxim in your mind, that however the outward form may be gone through, these duties are in effect neglected, if they are not seriously and heartily performed.

Thankfully improve all those publick advantages, which, when you arrive at the Factory, you may enjoy for the good of your soul. I would be much concerned, that you may not go abroad with an entire contempt for all religious opportunities which are not just such as you could wish. Though a Form be probably less suited to your taste as well as mine, than the prayers we have been accustomed to, yet divine influences may make it very refreshing. I doubt not, but many pious souls in the established Church, have daily converses with God in the offices of it (and I heartily rejoice in the thought.) And as for the doctrines of it, you will not find much to complain of. The main doubt is, how these things will be handled. I hope Providence

will so order it, that you may have the assistance of a Clergyman, who will not only be careful to speak the words of truth and soberness, but will throughout the whole of his ministration and conversation be animated by a deep and lively sense of religion, an ardent zeal for the honour of God, and a tender concern for the salvation of souls. But if it should happen otherwise, endeavour to make the best of what you hear, and carry a few good Books with you, which by the blessing of God, may in part make up for the want of more suitable publick assistances. You may then have an opportunity of hearing, as it were, some of the best of our preachers almost every day, and may be secure of meeting with some of the most valuable of their discourses. I would on this occasion, recommend to you the three volumes of Dr. *Watts's Sermons*, his *Discourses on the Love of God*, his *Hymns, Psalms*, and *Lyric Poems*, Dr. *Evans's Christian Temper*, in two volumes, and his *Sermons to Young People*, *Stennett's Reasonableness of early Piety*, and I had almost said above all the rest, Dr. *Wright's Treatise on Regeneration, and of the deceitfulness of Sin*. I see not well how any of these can be spared; and I shall desire you to accept of the two last, bound together, as a small testimony of my sincere friendship. Above all, Madam, I would most earnestly intreat you to make the Scriptures very familiar to you. It is by these that the young may cleanse their way, and in the morning

morning of life be formed upon maxims of the truest and the most important wisdom. *David's Psalms, Solomon's Proverbs, and Ecclesiastes*, and the whole *New Testament*, are the parts of Scripture which I would especially recommend; and would intreat you to read them, not in an hasty and cursory manner, but with deep reflection and earnest prayer to God for the assistance of his Spirit in the study of them; and on such a perusal, I am confident, you will find a spirit, a beauty, and a glory in them beyond what the generality of the world apprehend. This guide alone is incomparably preferable to all the books and the friends upon earth without it. Follow it steadily, and it will lead you to heaven.

As to your Behaviour to your fellow-creatures, the directions of Scripture will be highly serviceable. In the most important article, your great care, Madam, must be to accommodate the general precepts of it to your own particular circumstances of life, and you must beg that God would give you wisdom to do it.

You cannot but know, that a Young Lady is exposed to a variety of temptations peculiar to her age and sex, especially in the company of gentlemen, whose professions and conditions of life may not incline them to the greatest decency and sobriety of behaviour; and it will require great prudence on your part to manage well here. I would not injure so fair a character by insinuating the most distant caution against any thing that is infamously bad Your principal

pal difficulty will be in keeping yourself free from those importunities which are on many accounts inconvenient, though rejected with the greatest resolution and resentment. And here, Madam, I would by no means advise you to put on an air of severity in the conversation of men, as if you were apprehensive of some criminal design in all they said or did. Such a behaviour is so far from being ornamental, that I will frankly confess, it appears to me not only groundless and ridiculous, but supercilious too. Yet there is, if one knew how to describe it, a kind of reserve mixed with the most cheerful freedom; that gaiety which strikes an awe on the licentious beholder, and inspires a reverence even for the most gentle charmer. It would make a man blush at the secret consciousness of the least irregular thought with regard to so excellent, I had almost said, so sacred a creature. I am afraid, Madam, the delicacy of my subject has made me a little obscure; but I fancy on reflection, you will find something of a meaning in it: and I imagine it to be much the same with that, which is much better expressed in the following Epigram, which may probably be the more agreeable to you, as it is to me, for being the production of a Lady about your own age. I had it from a person of quality, and am told that copies are but in few hands.

While

While thirst of praise, and fond desire of fame,
 In every age is every woman's aim;
 With courtship pleased, of silly torture proud,
 Fond of a train, and happy in a croud;
 While vain coquets affect to be pursued,
 And think they 're honest if not grossly lewd;
 On every fool bestowing some kind glance,
 Each conquest owing to some loose advance:
 Let this sage maxim be my virtue's guide,
 In part to blame she is who has been tried;
 He comes too near, who comes to be denied. }

It would be a very easy matter to insist copiously on these Hints, and to add many others which would not be foreign to the case before us. But my letter is grown already to a very uncommon size; and I fear, that if I should go on to enlarge it, the review will be a burdensome task. What is still omitted, if I judge right of your character, your own good sense will in a great measure supply, under the directions of God's word, and the influences of his Spirit. And let me only intreat you, often to *reflect* on your conduct and consider your ways; for I am confident, that the generality of mankind who are undone for time and eternity, perish, not so much for want of knowing what is right, as through a failure of resolution in the pursuit of it, which is very much owing to the neglect of thought and reflection.

I add nothing farther but my hearty prayer, which I shall frequently repeat, that a watchful Providence may continually surround you, and give the winds and the seas a charge concerning

ing you; that the influences of his grace may secure you from all the temptations with which God is calling you to encounter; and may make of you a lovely example of all the virtues and graces of christianity; that after a safe, honourable and prosperous visit to the Indies, you may be restored to your native land in peace, with a rich increase both of temporal and spiritual blessings; so that upon the whole your present and future happiness may exceed all that we can particularly wish or pray for upon your account. I am,

Dear Madam,

Your affectionate friend,

and obedient humble servant,

PHILIP DODDRIDGE.

P. S. If Providence continue my life till your return, it will be a very great pleasure to me to see you either here or at London, and to join with you in returning thanks for those divine favours to which I have been so frequently recommending you in the sincerity of my heart.

LETTER

L E T T E R XIX.

FROM THE REV. MR. BARKER.*

DEAR SIR,

Hackney, Jan. 1, 1736.

YOURS of the 19th of Dec. I received, and am very much obliged and entertained with it. I can easily perceive, that the business you have upon your hands every day is enough to take up all your time; and how agreeable soever it may be to your friends to hear from you, they ought to wait your leisure hours for letters, if any such you have.

I am very sure you cannot wonder to find this world a mixed state, consisting of good and evil: you always thought it would be so, and believe that all good men have found it so. It is our business to make the best we can of things, doing our present duty, and keeping our main end always in view. I have read your last more than once, and find myself at some loss whether to return you my compliments of condolence or congratulation. Some melancholy scenes you open, require the former; but then the manly, the christian, the heroick manner in which you talk of afflictions and mercies, of God's providence,

* An eminent dissenting minister in London, and author of two volumes of sermons. The editor has taken great pains in endeavouring to procure Mr. Barker's funeral sermon, as what might have afforded some account of him, but his inquiries have proved ineffectual.

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vidence, of this world and that to come, call for the latter. Go on to think and act, my dear friend and brother, like a christian hero, and may God, by some adversities of life, form and fit you for the growing prosperities of it; and may Mrs. Doddridge live to be the instrument and partner of your increasing happiness!

I have received your papers from Mr. Hett, which I shall read over, I doubt not, with the same pleasure I always read your performances.

Let our mutual prayers ascend to Heaven for one another; and may they be offered to God by our great High Priest, as our only advocate with him! May we proceed with diligence and delight in the service of our Lord and Master! and may you in the vigour, and I in the decline of life, promote to the utmost of our ability the glory of God, and the good of mankind! I am,

Dear Sir,

Yours with great esteem and affection,

JOHN BARKER.

L E T T E R XX.

FROM THE SAME.

DEAR SIR,

July 2, 1737.

I Believe you have heard by Mr. Hett, that I paid ten pounds for Mr. Steffe, and promised four guineas to Hett for a book, which he

he and I think useful for your library. The book sells for more, but the rest is his present.

Your most affectionate and obliging letter of the 16th of June I received, and thank you for it exceedingly. The mention you make of the excellent person* you have lately lost, affects and afflicts me greatly. There are few such ministers any where; and but few such men in any age. I knew his modesty was excessive, but am sorry it has deprived us of those memoirs, which, touched over by your hand, would have been very instructive and entertaining. But if we must not read his life and character, let us remember to imitate his exemplary piety, prudence, and diligence.

I shall be glad to know how it is with your family, and with yourself; beg you will take care of your health, and not undertake too much. I am sorry the deserving brothers you mention are another instance of the truth of that observation, that the finest minds often inhabit the frailest bodies.

I could not go to Epfom (whither I am about to remove) without writing to you, and inquiring after Mrs. Doddridge, the sick lady, and

* The Rev. Mr. Some, of Harborough, died May 29, 1737. A person of uncommon piety, zeal, prudence, and sagacity. "In him, to use Dr. Doddridge's own words, he had found a sincere, wise, faithful, and tender friend. From him he had met with all the goodness he could have expected from a father, and had received greater assistance, than from any person, except Dr. Clark, in the affair of his education."

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and all your friends. Mrs. Barker and I interest ourselves in your prosperity, and as your happiness increases so does our joy. I am,

Affectionately yours,

J. BARKER.

L E T T E R XXI.

FROM THE SAME.

March 8, 1738.

YOUR letters are never too long, but your paper is often too small; and your kind heart is so warm with affection, that when you write to a friend you are apt to make him blush and sigh to find himself so unlike the picture your lively imagination draws for him. I am happily respected by you, dear Sir, while I am a little scurvily treated by ——— and ——— &c. for there is an *et cetera* of them, as you well know. But we must do our duty, and stand in our lot, let our infidel-adversaries say and do what they will.

The part you take in our family-affliction is very tender and christian. Our trials are repeated, and a fresh wound is opened before the former one has done bleeding. Your candour leads you to say, "must the pure gold be yet more tried?" Do not these rebukes call upon us to inquire whether the gold be not become dim, the fine gold changed? God grant, that we may
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be purged from our dross, be every way the better for our afflictions, and happily find them to yield us the best fruits !

It is well you slept eight hours after your services on Sunday last. You are got, I find, to your preaching three times again, and a baptism into the bargain. But, Sir, let who will praise you for this, I will not, but blame and reprove you. From the account you give of yourself, I must freely tell you, I do not much like it. You are always catching colds, and exposing yourself to all sorts of winds. Is yours a fit body to go out of a hot immediately into a cold bath ? What comfort will it afford to Mrs. Doddridge and your friends, to be told in your funeral-sermon, that you died, or rather killed yourself, at such an age, with colds and labour ? Excuse me, Sir, if I tell you, that neither she nor I will take it as we have done, and your friend Mrs. Barker joins with us in demanding immediate reformation and future care.

I suppose you have heard of Mr. Coward's pranks. He has, as the Scotch call it, a Bee in his Bonnet.

I think my right hand has shaken out a long letter to-day ; who knows but it may do notably yet again ? We join in prayers, thanks, and all good wishes. I shall long to hear from you very soon, and am,

Sincerely and most affectionately yours,

J. BARKER,

LETTER

L E T T E R XXII.

FROM THE SAME.

DEAR DOCTOR,

Epsom, Sept. 14, 1739.

I Met Mr. Hunt on Monday, at the funeral of an old christian friend, where he told me you had been ill of a fever; but he revived my heart by telling me at the same time you were happily recovered. This comes to congratulate you on your recovery, to assure you of the friendly part I take in your sickness and health, and to renew my earnest desire that you take a reasonable care of yourself, and like a dutiful husband be absolutely ruled, managed, and governed by your wife. You need not fear living too long, Doctor, and therefore pray do not live quite so fast.

I spent the last month at Tunbridge-Wells, with some good success. I had the pleasure of Dr. Watts's company some part of the time I was there, but he could not preach, and has not done it since his return, nor is he better for the air or water of that place.

I hear Mr. Steffe is invited to B——, and wish it may appear to him proper to go thither, as I hope if he does, he will sow some good seed, in time root out the tares they have among them, unite a divided people, and revive serious practical religion. Thus may your pupils do every where for the honour of God,
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THE REV. DR. DODDRIDGE. 81

the interest of Christ, the credit of the christian religion, the joy of their tutor, and the satisfaction of his friends.

My family are all, through the favour of Providence, very well; I hope yours is so. My wife joins in service, love, and all good wishes, with, Dear Sir,

Your faithful

and affectionate friend,

J. BARKER.

L E T T E R XXIII.

FROM THE SAME.

REV. AND DEAR SIR,

1742.

MY regards for you are not to be judged of by my letters. One reason why I do not write to you oftner is, that I know how fully you are employed, and how you fill up your time to the brim, as the — in the hundreds of Essex do their glasses of brandy in a frosty morning. I often hear of you by our common friend Mr. Jackson, who is very useful both to you and to me. The last account I had of you, however, was to your disadvantage. I hear you are ill, and I partly believe it, for you treat that poor body of yours without any mercy, and I suppose have got cold in the absence of your governess, whose prudence and ten-

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derness you much want, in order to check the speed with which you urge the animal machine to keep pace with that lively soul of yours, which is always reaching and pressing forward towards something not yet attained or done.

Your answer to that pernicious book of Dodwell's, pleased me much.* I thank you for the present

* "About this time (1742) a very artful pamphlet was published by an infidel, but under the form of the most zealous and orthodox christian, entitled, *Christianity not founded on Argument, &c*; in which the author pretended to cry up the immediate testimony of the spirit, and to assert its absolute necessity in order to the belief of the gospel; while at the same time he endeavoured to expose all kind of rational evidence by which it could be supported, and advanced several very shrewd insinuations against the truth of it, in what I thought a most pernicious view. I therefore answered it in three letters, which soon succeeded each other; the first of which was dated November the 5th, 1742, the second December the 1st, the same year, and the third March the 4th, 1743. In them I handled some topicks, which seemed of great importance, more particularly than I had ever seen them examined elsewhere. In the first, the degree of rational evidence for the divine authority of christianity, to which an illiterate, well-disposed person may attain. In the second, the reasonableness of annexing a damnatory sentence on unbelievers, as a part of the christian revelation. And in the third, some things on the doctrine of divine influences." *From a Letter to a Foreigner, who had requested Dr. Doddridge to send him an account of his writings, with the occasion and time of their publication.*

These answers, says Mr. Orton, met with much acceptance in the world, and he had letters of thanks for them from some persons of distinguished rank and abilities. The third part was esteemed by many judicious persons,

present, but much more for the performance. I wish you had known the character of your adversary before you had written the latter part of your letter.* I put your book into the hands of a Clergyman who visited me on Monday last, to whom I dare say, it will be very acceptable.

Salter's Hall takes up much of my time at present, for which I not only prepare with some care and pains for the publick services on Sundays, but am constrained to attend on other days for the sick and the well, lest they should seem like sheep without a shepherd. Under this burden I groan, and yet I am not able to bear the thought of their scattering, or making an improper choice. What! cannot you think of one minister, old or young, whose furniture, spirit, principles, and pulpit-talents would make him suitable for us? Have you forgot your obligations to that people? or that I am almost three-score years of age, and have not nerves of brass or sinews of iron? I do not, after all, so much desire a suitable minister there to spare myself, as to see the congregation well settled, for its own sake, and that of our common christianity.

A multiplicity of business, both of town and country comes upon me, and I neither act, nor write, nor think so well as I used to do, but I

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bustle

persons, the best illustration, and the most rational, full defence of the Spirit's influences upon the human heart, which had been published. L. p. 113.

* N^o. I.

bustle on as well as I can, and do more in two hours than in one.

The defection of our younger ministers I greatly lament; and if the people departed from the doctrines of the reformation as much as their ministers, I should begin to think whether ours were an interest worth serving.

The state of things with us here is much the same as it has been for some time. The disposition to charity continues amongst us protestant dissenters, but I cannot say much as to our faith. Some charge our fathers with putting believing in the place of doing. I wish we do not put giving in the place of believing.—Want of evidence, and well-discerning faculties is the common cant of infidels every where, which is really as provoking as it is trifling.

I doubt not but you have read and relished Dr. Young's *Night Thoughts*, which have afforded great entertainment, and I hope some improvement to me.

My family, through the goodness of God, are well, and join with me in affection to you, and Mrs. Doddridge when you write to her. I shall be very glad to hear of her, and mightily rejoiced when I know she is returned from Bath in a good, strong, comfortable, governing case to my good friend her husband. I am,

Dear Doctor,
Your obliged and affectionate
brother, friend and servant,
J. BARKER.
P. S.

P. S. Though I very much want to know how you do, I desire you not to write till your strength and leisure will permit.

Our late M—— is turned out in the plenitude of power, treasures, and royal favour, by that Providence he was wont to deride. Whether he will sit easy in the H— of P— I do not know. But now is the time for good men to pray that God would inspire our counsellors, and regulate and settle our affairs.

L E T T E R XXIV.

FROM THE SAME.

DEAR DOCTOR, Bloomsbury, Feb. 18, 1743.

I Had some time ago a very obliging letter from you, and a very respectful one from that good man Mr. —, who thinks much better of me than I deserve. I set the opinion and complaisance I meet with from you, and him, and Mr. Jackson, and the little *et cetera* of such friends, against the ill-nature and ingratitude I meet with from others, and so the account balances very well, or perhaps comes out in my favour. So great and visible is the reality, equity, and wisdom of Providence, in its conduct towards mankind in general, as well as good persons in particular, as to their respective share of good and evil in this world. I sometimes think,

people censure Providence where, if they knew all, they would applaud it, and not fancy that a blemish in its conduct which is really a beauty. And this leads me to observe what I often think of with great delight, *viz.* "that Providence secretly influences all events, and certainly secures its own end without interrupting the established order of things, and leaving every agent to proceed according to its respective nature." And I should think that man no more unreasonable, who should say, "he would not believe a watch went, unless he saw the spring, or that a ship was steered, unless he saw the man at the helm, or that a picture was drawn by such an artist, unless he saw the hand at work, or the pencil that laid on the colours; than him, who should disbelieve or depreciate Providence, because it seldom interrupted the course of things originally settled by the Creator." But whither am I going? I am writing an essay instead of a letter. How natural is it to discourse on a subject which has lately employed one's thoughts? The doctrine of Providence has been lately considered in my pulpit, and with some other subjects, might be made more publick, had I leisure, inclination, and health. But how that will be, must be left to the great disposer of all things.

I hope you are proceeding upon that favourite subject, the New Testament, which I shall be glad to read, while I have the possession of myself, and before the powers of nature too much decline.

decline. We are greatly obliged to all good men who give us more light into the scriptures. Happy are we, who can drink at those sacred fountains of truth and righteousness! It is among the evidences of the divine original of the gospel, that good people grow more and more fond of it, as they arrive nearer to heaven. May you be happy in farther opening and illustrating the oracles of God, and be instrumental in instructing many for sacred service, who shall be "workmen that need not be ashamed, rightly dividing the word of truth."

I hope you enjoy much health, and the usual flow of spirits, of which you make so good a use. I have had but a bad winter in town. An ill cold seized me two months ago, and has continued with me in some shape or other ever since, nor is Mrs. Barker so well as usual. But, I thank God, I have been kept out of the pulpit only one Lord's day.

You will excuse this long letter I know; nay, I expect from your complaisance, even to be thanked for it. I wish it may be an amusement to you after the service of the Sabbath; nothing pleases me more than to refresh a friend who is weary; so have you often been in the service of the best master, whose rewards are ample, sure, and near. Our brethren, Wright and Bradbury, are in a very dangerous declining state. May they enjoy the consolations now which they have sometimes administered to others in like circumstances; and may we all give diligence,

that we may be found of our Master in peace.
Our love and good wishes attend you, Mrs.
Doddridge, and all your family and friends, and
I am,

Yours with great truth
and affection,

J. BARNER.

L E T T E R XXV.

FROM THE SAME.

DEAR DOCTOR,

Epston, Nov. 4. 1743.

I Had the favour and pleasure of yours of the
1st of this month, for which I return you
my hearty thanks. I am sure you need make
no apology for not writing to me, for as I do
not deserve it, so in the multiplicity of your
business and affairs, I do not expect it; I would,
if it were in my power, abate your fatigue and
lessen your cares, but never increase your hurry,
or add weight to the burden already heavy
enough for your shoulders.

Your Hospital-Sermon* came to me with your
letter yesterday, which I read with pleasure. You
have done justice to the cause, and I hope it
will be read by all the county, and have a
much

* In the year 1743, a county-Hospital was erected in
Northampton, owing in a great measure to the active
zeal

much more extensive effect than upon a congregation of protestant dissenters, or the whole body either, who are by no means backward to any real, especially any considerable charity, as our rich and potent brethren of the establishment well know.

I am glad to hear your Poetry will be admitted into the royal house. May it do as much good there as in cottages. Every attempt towards the religious education of children is a publick service, and humanity and the love of
our

zeal of Doctor James Stonhouse,* then an eminent physician in that town. "Dr. Doddridge not only contributed generously to it himself, but spent much time in ripening that excellent design. He preached and printed a sermon in favour of it, in which he pleads its cause with forcible and insinuating arguments. He often reflected, with great satisfaction, on the pains he had taken to establish this charity, and the good effects he had seen of it; in relieving so many, who are the worthiest objects of charity, and promoting a social and catholic spirit among persons of different parties and persuasions, by their union in carrying on a benevolent design. It gave him particular pleasure to reflect, that the souls of the patients might be instructed, awakened, and improved by the religious advantages with which they were favoured in the Hospital, while the care of their bodily disorders was proceeding." *Life*, p. 178.

* Now Rector of Great and Little Cheverel, Wilts; the author of several useful treatises, and particularly of a tract, entitled, *Friendly Advice to a Patient*, written by its pious author for the use of the Northampton Infirmary; and which is well calculated to afford suitable instruction and consolation to sick persons in general. The publisher of these Letters was, during several years, a witness of Dr. Stonhouse's benevolence and zeal, towards the bodies and the souls of his parishioners.

our country oblige all of us to acknowledge the benefit.

I am much pleased the Bishop of Oxford* shews so much concern for the interest of religion; and not a little, that he thinks the dissenters, bad as the times are, have done any service against infidelity. The thanks he gives you in particular, you well deserve, and it increases my pleasure, to see your reputation increase. I hope the Bishop knows how you are now employed, and will, I dare say, read the performance in hand with great satisfaction. Serious minds feel the benefit of serious things, let them come from what quarter they will; and as I hear that good man has a strong sense of the excellency and importance of christianity, I do not wonder he is in love with those who believe, defend, and adorn it.

I heartily sympathize with you in the cares and troubles you express in the latter part of your letter. The death of some pious useful young ministers, is a dark and an afflictive Providence; and the deviation of others is grievous and perplexing. But let not your heart be troubled. The cause in which we are engaged is a glorious one. If we labour to promote it with sincerity and diligence, we are accepted of God. The record we have within and on high, should keep our hearts from the wounds of sorrow. The pains you take for planting and watering the

* Dr. Secker.

the church are not in vain. You do a great deal of good, though not all you wish. It is not in our power to secure events or command success. All the interest I have on earth, I join with you and other good men in promoting our common christianity, and all I have in heaven. Oh, that it were more! is it any? Lord, increase our faith!

I rejoice in your and Mrs. Doddridge's health. I wish you a growing reputation, continued usefulness, and lasting comfort: Mrs. Barker joins with me in all proper affectionate respects, and I am,

Rev. and dear Sir,

Your friend and brother,

J. BARKER.

I paid your compliments to Mr. Valentine, who is, as I am, greatly pleased with your Sermon, and delighted with your dedication of it to Lord Halifax.

L E T T E R XXVI.

FROM THE SAME.

DEAR SIR,

Russel-Street, May 24, 1744.

I Read over your letter with a good deal of concern, and think very often with wonder how many things you do with marvellous dispatch,

patch, and how many sufferings you undergo with exemplary patience.

The subject of Providence is a large and noble field of meditation. I have lately taken a few turns in it; which has inspired me with an ambition to attempt some account of it; but at the same time made me almost afraid to meddle with it, on account of its infinite variety and boundless extent. But I hope to talk with you 'ere it be long, upon this, and many other things. I shall quite leave Epfom at Midsummer, and believe you will find me here, when you come to London. I have neither house nor lodgings at Walthamstow, and am without any present expectation of being there; but Ruffel-Street is a pleasant place, and will be more so when I see you there, and I reckon upon your spending a few days with me before you leave London.

I am glad you are proceeding in your Exposition. It is a work of great consequence. I am sorry you meet with so many unavoidable interruptions in it. I stand amazed to think, how you get time for half you do; and pray God to assist and encourage you, and give you abundant success. If it be the least encouragement to you under your fatigue, disappointments, ill-usage, or vexations on any account, that my heart is as full of affection and good wishes to you as ever, take it and make the most of it.

I wish for the sight of you, and your peaceable imprisonment within these walls, during a
part

part of your ensuing vacation; till rest, idleness, and luxury (to all which you are so much a stranger) have recruited your spirits.

We all join in services and prayers for your health and success. I am,

Most cordially yours,

J. BARKER.

L E T T E R XXVII.

FROM THE SAME.

DEAR SIR,

Epsom, June 13, 1744.

I Will and require, by these presents, and by the power you have vested in me, and all other powers I have, or may have, that you preach for me at Salter's-Hall, July the 22d, in the morning. If I should add, and no where else that day, I might as well keep my breath to cool my porridge.

I have fixed upon some sermons to make one volume, if God give life and leisure to do him service, and to oblige my friends. Those on Providence are among them, but I have not set eyes on them many months; however I aim at more leisure very soon. If you favour me with your company at Russel-Street, I will give you the reading of one of the last sermons I made. Heb. xi. 5. "For before his translation he had this testimony, that he pleased God;"
which

which whoever does, may set his heart at rest, whether he pleases men or no; whether he pleases his friends or no; nay, if he displease them he wished to please, and do it in the very points wherein he hoped and expected most of all to please them. The longer you live, the more you will know that there is but little candour and benevolence in the world; and not so much truth and justice by far as there should be; no not among christians, ministers, members of churches. Some have said of the people of New England, they were very godly, it was pity they were not honest.

I have been long learning to do right things, because they are right, and it becomes me to do them; nor will I be hindered, either by ingratitude or abuse. You only have neighbour's fare when you meet with reflection or neglect. When you have had more of them, they will hurt you less. Consciousness of a governing care to please God, gives a man a solid, rational, durable delight, not to be lost or altered; whereas, that of popularity and applause, is only like the pleasure of being scratched in a place that itches, which, short as it is, is mixed with smart, and it is well if it be not followed with a fore.

But with what face can I set myself down and write such a long letter, to a man of so much business? My answer is, I interrupt him for a quarter of an hour to try to refresh him after a fatigue, ease him of a burden, and drop
oil

oil into a wound which has been washed with vinegar. Well now, dear Sir, return to your books and business; indulge an easy smile; let mistake obtain your pity; but upon ill-nature look with a cool contempt.

I am much obliged to you for your good wishes to me and Mrs. Barker. I hope you will be a witness to our happiness at Russel-Street; where we will open our doors to you, spread a decent table, invite cheerfulness to be a guest, and shut out suspicion, ill-nature, envy, and evil surmising, with all the rest of that dirty, low-bred, scowling tribe. That nothing may vex you and hinder your usefulness, or lessen your quantity of spirits, is the earnest desire of

Your affectionate

and unalterable friend,

J. BARKER.

L E T T E R XXVIII.

FROM THE SAME.

DEAR SIR,

Bloomsbury, Oct. 9, 1744.

I Now return you my hearty thanks for your company in London. I assure you, the pleasure you gave me at Russel-Street, was equal to what you received. I am very glad to hear of your safety, health, and good spirits, and beseech

beseech God to prolong your life, and continue your usefulness.

The respect you meet with from men of eminence, learning, and candour, in the establishment pleases me much, but does not surprise me at all. Oh, how do I wish, for the sake of our common christianity, for the breaking down of the wall of separation between our brethren of the church of England and us. The dissenting interest is not like itself: I hardly know it. It used to be famous for faith, holiness, and love. I knew the time when I had no doubt, into whatever place of worship I went among dissenters, but that my heart would be warmed and comforted, and my edification promoted. Now I hear prayers and sermons, which I neither relish nor understand. Evangelical truth and duty are quite old fashioned things. Many pulpits are not so much as chaste. One's ears are so dinned with reason, the great law of reason, and the eternal law of reason, that it is enough to put one out of conceit with the chief excellency of our nature, because it is idolized, and even deified. How prone are men to extremes! What a pity it is, that when people emerge out of an ancient mistake, they seldom know where to stop. Oh, for the purity of our fountains, the wisdom and diligence of our tutors, the humility, piety, and teachableness of our youth!

Since I saw you I have been at Tunbridge-Wells, and hope have got good by those waters.

I spend

I spend this winter in town; and, if it please God, shall write out the sermons I have on my hands; but as my shadow grows long, my motion is slow. You are happy in dispatch as well as ability. Go on, dear sir, and prosper; and let us who are going off, rejoice that we leave some men of diligence, faithfulness, and zeal for the christian revelation and the glory of its author behind us. Mrs. Barker joins in service to Mrs. Doddridge and yourself, with

Your affectionate

and obliged friend,

J. BARKER.

L E T T E R XXIX.

FROM THE SAME.

REV. AND DEAR SIR,

June 17, 1745.

I Write this, not to engage your attention at all, but only to assure you of the share I have in the weight of your affliction, and the part I bear in the joy which your recovery gives to your numerous acquaintance, as well as your particular friends. Blessed be God! this sickness hath not been unto death. I doubt not it will be to his glory. The love of God, which supported your spirit, and the comfortable experience you had of it in the day of trouble and time of need, does my heart good; I hear it

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with

with delight. This it is to be fervent in spirit, serving the Lord, to be so doing, to be in the posture of a servant waiting for his Lord, to give diligence, that we may be found of him in peace. I hope, my dear brother, this is only a divine repast, to prepare and strengthen you for farther service. I congratulate you on the joys of faith, and the consolations of God, which are neither few nor small; and I congratulate the church and the world, as well as myself and the rest of my friends, on your recovery.

I wish you would not make so free with your constitution. You really do what you ought not. You have not so much mercy on your body as on your beast. May not a man be intemperate in labour, as well as in liquor? Pray let your friends hear of your moderation. Begin to take upon you a little; and put on the gravity of a doctor now, instead of the sprightliness of a young divine. Do not engage in too many things. A gentleman, whose judgment you value, told me he wanted very much to see an exposition of yours upon the Romans; and I added, upon the Galatians too, which is near akin to it; but we must live upon hopes till he will contract his views, and spare himself. The same person desired me to order Waugh to send him fifty of your *Rise and Progress of Religion*. But when I called upon him, he told me he had not so many left.

Waugh is now printing a book for Mr. John Mason, called *Self-Knowledge*, which will please you

you and profit your pupils, and go I hope into many hands.

I had a very chearful, comfortable letter from my mother, by the same post which brought yours.

Mrs. Barker looks over my shoulder, and says, Well now that is very good in you to write to good Dr. Doddridge so soon. Pray believe us when we assure you, our hearts feel a real joy to be informed that our friendship gives you pleasure. She unites with me in services to you and your family. I am,

Yours, as much as your heart can wish,

J. BARKER.

I have just turned to the second of Philipians, and paused a while on the 27th verse.

L E T T E R XXX.

FROM THE SAME.

REV. AND DEAR SIR,

Dec. 21, 1745.

YOUR affection for me I no more doubt, than of my own friendship, and esteem for you, and it is long since I promised never to expect any letters from you, nor to take it amiss if I had none, knowing the vast load of business you have upon your hands, and how much better you are employed than in writing letters to your friends. That I love

to see a letter from you now and then is undeniable; and that you love your friends, and love to tell them so, is easily to be inferred from the benevolence of your nature and the overflowing tenderness of your heart; so that you will never suffer any blame from me, whatever date my last unanswered letter may happen to bear.

But pleasant as your letters are, your writings are more instructive and entertaining than they. I thank you for your fine Sermon on the lamentable death of that gallant christian as well as foldier, Colonel Gardiner. I believe every body will allow it to be a fine discourse, and grant that your affection has not transported you beyond the bounds of decency and prudence. His death and the others you mention are heavy afflictions. But this is the fruit of living, this comes of continuing to sojourn in this dying world. If rebels and invaders succeed, we shall not preach many more funeral-sermons. Their sword will be as fatal as a locquabar-ax, or a Smithfield-faggot. But what great matter is it by what disease or disaster a good man is released from labour and sorrow, or in what manner he is carried home. To be fond of life, and full of the world, and minding the things of the flesh, is less manly than grasping at a shadow; reason and experience teach us, that these things will no more yield substantial happiness to an immortal spirit, than the picture of food will satisfy our bodily hunger, or the sound
of

of water quench our thirst: but to believe and live for eternity, to be upon good terms with God, to be steady and regular in our christian profession, easy and lively in our devotion, to be tolerably free from unequal burdens and distracting cares, chearful in our work, patient in our trials, and absolutely subject to the all-glorious author, lord, and life of the whole creation; to be composed when others are perplexed and ruffled; daily blessing God, and daily blessed by him; easy in life, calm in the expectation and approach of death, and happy in the hope and expectation of heaven—this is the true christian consolation, and shews the religion of our divine Master to some considerable advantage. And what is death to such a man, but a release, a favour, a speedy conveyance to the full possession of all his hopes and joys? Thus, *Doddridge*, is it with that pious, devout, dutiful, laborious, benevolent spirit of thine: while mine, unless I increase my diligence and speed by such books and example as yours, and God be more merciful to me than I deserve, will be like an ill-favoured plant, languishing, fruitless, and ready to wither; or at best, not like a tree planted by a river of water, lively, flourishing and fruitful.

I must not forget to thank you also, dear sir, for your charge* which I had with Mr. Frost's

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sermon

* Delivered at the ordination of the Rev. Mr. Abraham Tozer, who had been one of the Doctor's pupils.

fermon, both which I read, I hope, with pleasure and profit.

The fast-day was well observed in and about this city. Our troubles make good people better, but whether they only fright bad people and do not change them, I am not certain; I am afraid, only the former.

As to the ordination-fermon and charge you speak of, I have nothing to say but as follows: the charge given to Mr. Farmer does not exist. The journey you propose cannot be taken without leave of the higher Powers. I keep no chair, having given it away to a gouty old gentleman who is my younger brother.

We have a great deal of good ship-news of late, and some this day, and many expect the Duke will overtake the rebels, if he has not done it already.

People are in high spirits here; the rebels, and the confederate invaders, are held in great abhorrence. Wise men think they will decline the attempt, or that it will be fatal to them that make it; and indeed I think the same. Our enemies are not likely to invade us twice.

I hope, if God spare our lives, we shall have more of your company the next visit you make to London. Mrs. Barker joins in affectionate services to you and Mrs. Doddridge, with Mr. and Mrs. Raymond and myself.

Mr. Farmer is recovering from a bad fever. Our hours and days of prayer are very well attended,

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attended, and I hope God's people gain upon his gracious heart. I am,

Dear Sir,

Yours with great esteem
and affection,

J. BARKER.

L E T T E R XXXI.

FROM THE SAME.

Walthamstow, April 26, 1746.

MY DEAR FRIEND,

YOUR letter of the 22d I have read over with a truly sympathizing heart. I know how nearly such a stroke as this must affect you, and how deep a wound it must make in your tender spirit. I am sorry for it, and the more, because I find by your postscript, you have now sorrow upon sorrow. May he who comforteth those who are cast down, comfort you, and may the present publick joy at least alleviate your personal and family afflictions.*

As to the youth you mention, if it be — he may be reclaimed, as his father was; but whoever he be, and whatever his danger, it should not be suffered to distress you, either so as to

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interrupt

* On account of Mrs. Doddridge's illness, disappointments in his academy, and ill usage from some of his brethren.

interrupt your communion with God, or so as to deprive more deserving youths of your conversation and instruction, or your friends of your smiles, or the world and church of your pains and prayers.

As to the ministers in London who use you ill, I know them not, and I hardly wish to know them, lest it should kindle some repentment in me, and even raise it into indignation. I wish you do not upon occasions give trouble to yourself by too great a complaisance. Some tempers are so bad, that rougher usage would be better than your benevolence will suffer you to give them. It is hardly safe to pass sentence upon only hearing a hint on one side; and yet I am strongly tempted to pronounce, that the brethren who use Dr. Doddridge ill, add cruelty to injustice; and the best thing I can wish them is a deep and bitter repentance. But I wish you a firmness of mind out of their power to shake, a sovereign contempt of unjust and ill-natured men, and a generous christian compassion towards those four creatures, which will make you smile at the ill manners which should make them blush and tremble.

I heard by Mr. Neal, that you were thought of for Dr. Wright's successor. It is a congregation of importance in London, and I cannot say but I am very solicitous about a suitable minister for it. I hope Providence will direct their choice.

Dr.

Dr. — is to be chosen Lecturer at —, on Tuesday next, in the place of —, more for peace sake, and to please —, the treasurer of the lecture, than from a prevailing inclination of the subscribers. The Dr. is forward, not popular; and assumes the airs and expectations of a great man, without the talents of such an one, and seems not sufficiently to know, that he is only a rich and a fat man,—only an honest man who means to do good.

Thus, dear sir, you see I am trying to divert your thoughts, and making an attempt to draw them off from a subject that is very likely too deeply to engage them. You say, “trouble not yourself to write to me.” What, when you said just before, you fear I can hardly read what you can scarcely see to write, i. e. your eyes are sore with weeping. And can a friend deserve that name and not endeavour to dry up your tears — not try to ease your smarting eyes, not offer a mollifying ointment? Turn your thoughts, dear sir, to God, your father and her’s whose life is in jeopardy; to Jesus Christ, her saviour and yours; and remember his bleeding compassions, dying love, perfect example, precious promises, entrance into heaven, and intercession for us there. Think of the fulness of grace he has to communicate to all his servants, friends, and members. Reflect on the relation she and you have to that world into which the righteous enter, as soon as they have their heavenly father’s leave. Think of the serious hours you
have

have had together with the view of parting, if God so appoint and require; of the sincerity and solemnity with which you have left yourselves and one another, and all your interests, mortal and immortal to him; and of the hopes you have of meeting again, and enjoying one another, in a far different manner from what this poor world can admit; and which, when it happens, will make the duration of our present enjoyment of one another a matter of no consequence at all. Think again of what you have said to others in like circumstances, and what you would say to me were I now in your circumstances; of what you have felt and tasted, and I trust will always do, in every day of trouble and time of need. In a word, turn your thoughts, my dear brother, to every thing that will constrain you to believe the will of God to be wise in all its determinations, infinitely wise; to be approved therefore, as well as submitted to. I know you will not dare to say, "Lord, is it fit, that such a weight of affliction should fall to my share; that I should bear this loss, that disappointment; so much undeserved reproach, unjust censure, barbarous ingratitude, &c. &c.?" But whither is my pen going? My dear friend, neither Mrs. Barker nor I are well, but I hope we are growing better. Pray let me hear from you again very soon. A few comfortable lines will cheer my heart. Be assured we pray for you, and hope to re-
joyce

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joice with you, at least in yonder world of glory and praise, unfading glory and never-ending praise. I am,

Dear Sir,

Your faithful and truly affectionate
friend, brother, and servant,
J. BARKER.

L E T T E R XXXII.

FROM THE SAME.

REV. AND DEAR SIR,

April 11, 1747.

THIS comes to salute you from Walthamstow, where Mrs. Barker and I arrived last night. We have had but an uncomfortable winter, but now, through the goodness of Providence, we are got hither, and hope for a more comfortable summer recess.

I am desirous of knowing how you do, and hearing how you go on, that I may rejoice in your usefulness and happiness. We here, being apt (some of us at least) to think ourselves great men, meet with rubs and mortifications which ought to do us good. There is a charge laid against me of not being submissive enough to —. For which I am kept out of a trust, in which by Mr. —'s death he presides. This has afflicted my old friend Dr. Grosvenor, who is one of the three surviving trustees, and who
nominated

nominated me; but being opposed by — and dropped by Dr. —, is at length forced to give me up. And thus I am kept out of a service in which I should have had my labour for my pains. The circumstances attending this affair are very dishonourable, both to — and —; but the age, weakness, and low spirits of my friend Grosvenor, have persuaded me to choose that he should give it up. Thus, dear sir, you see that you are not the only man who meets with unkind treatment only for being useful and doing your duty.

I have looked into Mr. West's Book on the Resurrection, and think it a very good performance. What you tell me of conversions from infidelity to the sober belief of the christian religion, causes much joy to spring up in my heart; and the joy rises the higher for your being an instrument in the hand of God of doing that work. May farther success attend your desirable labours, increase your consolation in Christ, and prepare the way for the higher rewards of that glorious world, the lowest of which will infinitely exceed our imperfect services of love and duty.

The behaviour of — towards Dr. Watts, is surprising and wicked. But Lady Abney with inimitable steadiness and prudence keeps her friend in peaceful ignorance, and his enemies at a becoming distance. So that in the midst of this cruel persecution of that excellent man, he lives comfortably; and when a friend asks him how
he

he does, he answers, " waiting God's leave to die." Buckland has sent me Dr. Watts's Evangelical Discourses, but I have not since had time to read them.

I have received lately from my friend Mr. Mason, a very kind offer to transcribe some of those sermons I intend for the press, which I have accepted; and now perhaps they may be published in my life time; but till now there was very little danger of my hearing any of the censures of the ill-natured, or praises (if that could possibly happen) of the candid and friendly, concerning them.

As to political news, I know nothing but what is obvious; that is, a fierce, expensive, cruel war and heavy taxes. An opposition is observed suddenly to spring up in the House of Commons; supposed to be occasioned by a difference between the King and the Prince of Wales, which seems at this time to be a very extraordinary affair.

Mr. Jackson relates some passages of your last letter to him, which to me are very delightful. I thank God for your usefulness, and the success of your ministry. Take the comfort of it, dear sir, and ascribe the honour of it to him, whom you serve with your spirit in the gospel of his Son. May the Lord of the vineyard bless your planting and pruning. May you have the honour of bringing up plants of righteousness and of renown; and may none of the tender and promising ones be either destroyed
by

by killing winds, or oppressed with weeds and
brambles! and may you be satisfied with long
life, and your soul with divine consolation and
joy!

I hope to see you here the ensuing summer,
for a longer time than last, or else it will afflict,
I must not, cannot say offend,

Your faithful, obliged,
and most affectionate friend,

J. BARKER.

L E T T E R XXXIII.

FROM THE SAME.

Walthamstow, Nov. 4, 1747.

I Shall not be able to think well of myself
again, till I have told you how well I think
of Colonel Gardiner's Life; I mean not only as
it was exemplified by him, but represented by
you, to the world.

I own, my dear doctor, I was not without
my fears, lest your love to that excellent per-
son should have overcharged some of your pages
with panegyrick; and the extraordinary manner
of his conversion have given some occasion to
the present age to charge him or you with
enthusiasm. But in reading the book I was a-
greeably surpris'd and exceedingly pleas'd; and
have

have the satisfaction to acquaint you, that your friends here are of opinion that you have performed what you have undertaken in a most excellent manner, and that it is suited to do a great deal of good.*

As for the unmanly flirts, and ungenerous reflections of those, who are not worthy to carry your books after you, it puts me in mind of a dog's barking at the moon, which, after all his impotent anger, shines, and is still very far out of his reach. Happy, my dear friend, are you in the divine approbation, in the esteem of the best men in and out of the establishment; the best, I say, for wisdom, piety, candour and generosity; and in the excellent use you make of those admirable talents, and noble spirits, with which God hath blessed you. I most heartily rejoice in your prosperity, health, and usefulness, and commit and commend you to the continual care of Providence, and the daily influence of that divine spirit, who, with the mediation of our blessed Saviour, is the glory and distinction of the christian dispensation.

My wife and I are well, through God's goodness, and are disposed to spend our winter here. Our friends are in general well.

My

* This piece has gone through several editions; and the author had the pleasure to hear of some instances, in which it had answered his desires and hopes; though many thought, and perhaps justly, that he too much indulged the emotions of private friendship and affection in the composition. Doddridge's Life, p. 114.

My sermons are printing off; but when shall we have your volume on the Acts?

The King's speech is an excellent one, and generally liked. Lord Halifax's upon the motion for an address, Mr. Farmer who heard it, tells me, was a fine, lively, beautiful one, which charmed him much. It is an awful and important conjuncture. The Lord our God interpose in our favour. Pray commend us in the most affectionate manner to Mrs. Doddridge and to your children. I am,

Dear Sir,

Most affectionately yours,

J. BARKER.

LETTER XXXIV.

FROM THE SAME.

MY DEAR FRIEND,

Feb. 2, 1748.

MY concern on account of your indisposition increases in proportion to your usefulness, and the fears I have lest this should be interrupted; and did I not now and then hear of you by Messrs. Jackson and Neal, you would be in danger of being oftner interrupted by me than you are; neither business, friends, nor any thing, would make me easy and patient long without hearing how you do, and how you go on.

As

As for the *Comprehension** so much talked of in town and country, the utmost I know of that matter is this: Mr. Chandler, while on a visit to his friends at Norwich, happened to hear the Bishop deliver a charge to his clergy, which he thought not very candid towards the Dissenters. One expression in it appeared to him invidious, which was, "That the leaders of the rebellion were presbyterians, as appeared by the conduct of those lords in the tower, who, during their imprisonment there, sent for presbyterian confessors." Mr. Chandler, on his return to London, wrote a letter to the Bishop, complaining of his charge, and particularly of that expression. His letter was written very handsomely, and it brought a very civil, respectful answer. After the Bishop came to town, Mr. Chandler, at his desire, made him a visit; in which they had much discourse; and amongst other things, there

I

was

* See what is said concerning a scheme of Comprehension of the more sober and pious Dissenters, in Birch's Life of Archbishop Tillotson, pages 42, 164, 167, 209, &c.—"Mr. Wharton in his MS. Diary of his own Life, mentions a discourse of Dr. William Lloyd, then Bishop of St. Asaph, afterwards of Worcester, to him on the 25th of June, 1688, four days before the trial of the Bishops. He said, *si ipse sociique episcopi, præsentis pontificorum rabie erepti, superfuissent, omni modo curaturos, ut ecclesia sordibus et corruptelis penitus exueretur: ut sectariis reformatis redditus in ecclesiæ sinum exoptati occasio ac ratio concederetur, si qui sobrii et pii essent: ut pertinacibus interim jugum levaretur, extinctis penitus legibus mulcatoriis: utque cancellariorum, officialium, et curiarum ecclesiasticarum abusus funditus tolleretur.*"

was talk of a Comprehension. This visit was followed, at Dr. Gooch's desire, with another, when the Bishop of Salisbury* was present; who soon discovered his shrewdness, but said, "Our church, Mr. Chandler, consists of three parts, doctrine, discipline, and ceremonies. As to the last, they should be left indifferent, as they are agreed on all hands to be. As to the second, our discipline — — — —. And as to the first, what is your objection?" Mr. Chandler answered, "Your articles, my Lord, must be expressed in scripture-words; and the Athanasian Creed be discarded." Both the Bishops answered, "They wished they were rid of that creed†, and had no objection to altering the articles into scripture-words." "But what should we do about re-ordination?" To which Mr. Chandler replied, "None of us would renounce his presbyterian ordination; but if their lordships meant only to impose their hands on us, and by that rite recommend us to publick service in their society

* Dr. Sherlock.

† Bishop Sherlock did not at all approve of the Athanasian Creed.

Dr. Nicbolls's sermon, at the Temple; on occasion of the Bishop's death.

As to the Athanasian Creed, (says the present learned Dean of Gloucester,) it is really superfluous in our present service; because the very same doctrine is as strongly, though not as scholastically maintained in the Nicene Creed, the Litany, and in many other parts of our public offices: and as the damnatory clauses are seldom rightly understood, and therefore too liable to to give offence, it were to be wished that the whole was omitted, &c. *See his apology for the present church of England, page 58.*

society or constitution, that perhaps might be submitted to." The two Bishops, at the conclusion of the visit, requested Mr. Chandler to wait on the Archbishop;* which he did, and met the Bishop of Norwich there by accident. The Archbishop received him well; and being told by Dr. Gooch, what Mr. Chandler and he had been talking on, *viz.* a Comprehension, the Archbishop said, "A very good thing. He wished it with all his heart, and the rather, because this was a time, which called upon all good men to unite against infidelity and immorality, which threatened universal ruin; and added, he was encouraged to hope from the piety, learning, and moderation of many dissenters, that this was a proper time to make the attempt." "But, may it please your grace, said Dr. Gooch, Mr. Chandler says, the articles must be altered into the words of scripture. And why not?" replied the Archbishop. It is the impertinences of men, thrusting their own words into articles, instead of the words of God, which have occasioned most of the divisions in the christian church, from the beginning to this day." The Archbishop added, that the bench of Bishops seemed to be of his mind; that he should be glad to see Mr. Chandler again, but was then obliged to go to court.†

I 2

And

* Dr. Herring.

† About this time Archbishop Herring wrote a letter to Dr. Benson, an eminent dissenting divine, thanking him

And this is all I know of this affair. I have smiled at some who seem mightily frightened at it; who are very angry with Mr. Chandler, and cry out, "We wo'n't be comprehended, we wo'n't be comprehended." One would think they imagined, it was like being electrified, or inoculated for the small-pox. But most of these fault-finders, I apprehend, are angry with Mr. Chandler for an expression he made use of in his second visit, when urging the expediency of expressing the articles in scripture-language, he said, it was for others, not himself, he suggested this, his own conscience not being dissatisfied with them as they now stood, for he freely owned himself to be a moderate calvinist.

The Sermons I send you, I say nothing of. They are the fruit of serious labour; but had it not been for the assistance of friends, they could not have been published now, if ever. My late and present affliction and trouble by my brother's death, having taken up much of my

him for a volume of sermons which the doctor had published; which, as it shews the amiable and candid disposition of the good Archbishop, the following extract is taken from it.—"I think it happy, that I am called up to this high station, at a time, when spite, and rancour, and narrowness of spirit are out of countenance; when we breathe the benign and comfortable air of liberty and toleration; and the teachers of our common religion make it their business to extend its essential influence, and join in supporting its true interest and honour. No times ever called more loudly upon protestants for zeal, and unity, and charity. Feb. 2, 1747—8."

Letters from Archbishop Herring to William Duncombe, Esq.

THE REV. DR. DODDRIDGE. 117

my time, and filled my mind with so much perplexity. But I thank God, I am at present well and easy, and desire to be useful. Mrs. Barker joins with me in sincere and tender regards to you and Mrs. Doddridge. My best wishes always attend you. I am

Most affectionately yours,

J. BARKER.

L E T T E R XXXV.

FROM THE SAME.

REV. AND DEAR SIR,

Nov. 19, 1748.

I Am greatly obliged to you for the favourable reception which my petitions for the necessitous and distressed objects I recommended to you, have met with at your hands; and ascribe this to your friendship to me, as well as the civility of your temper, and your habitual readiness to do good.

The friendly condolence on the death of my mother, which fills up a part of your letter so wisely and affectionately, is very obliging. I ought to rejoice in her happiness now, who wished and promoted it all my life; but I felt the shock equally to the nearness of the relation, and the duty and affection of a son. She suffered a good deal since the midst of summer, but died honourably and exemplarily at length, and had

the desired happiness of a slow and easy dissolution. I mourn not as those who have no hope. My deceased parent, I believe, sleeps in Jesus. But to what defect in grace, or miscarriage in life, is it owing, that my heart is no more warmed, my hopes no more animated, with that divine approbation and applause, "Well done good and faithful servant, enter thou into the joy of thy Lord?" What joy and harmony is there in the sound! The congratulations of angels are as far below this heart-reviving sentence, as their natures are inferior to his, from whose gracious lips it proceeds; and yet who feels the inward, rational, experimental comfort which this ought to afford to every christian heart! Assist me with your prayers, dear sir, that I may feel that in religion, which will both satisfy me in the dissolution of fellow-christians, and reconcile me to my own.

The progress you make in your Family Expositor is good news to me, and will continue, I doubt not, that pleasure I have lately received from a careful reading over your Paraphrase on the Acts. I love to read some part of it every day, and if I live to the new year, I intend to begin your first volume again, and to read no more at a time than shall be a continual feast to me.

Mr. Mason is writing a book upon Numbers; which is new and curious, and the fruit only of his leisure hours, in which he proposes to shew us the art of reading poetry and prose,
and

and reduce the beauty and pleasure we do, or should, see and feel in both to rules; I read his papers with pleasure, but have neither leisure nor spirit now to enter so far into the subject, as to give any opinion about his performance.

I cannot conclude my letter till I have renewed my assurances of affectionate respects to Mrs. Doddridge, with congratulations that she is so happily assisted, during her confinement, by her daughter, who labours with so much advantage to supply her mother's place. Family-blessings give us a very sensible joy. May you both be happy in this respect, as well as many others. Take your own time to answer this, and bring no more a burden of so many letters upon your shoulders. The Lord increase your strength in proportion to your work, and give you the desired success. I am

Yours with the greatest sincerity,
esteem, and affection,

J. BARKER.

P. S. His majesty is continually expected,* but must wait till his sovereign pleases to send him a wind.

The honour Mr. Lyttelton does me makes me a little vain, or rather, I hope, thankful to that gracious Lord who does me the honour of service in the close of life.

* From Germany.

L E T T E R XXXVI.

FROM THE SAME.

REV. AND DEAR SIR,

January 7, 1749.

IT is no small satisfaction to me to hear, that in any thing I comfort you, who have so many times, and in so many things, instructed, refreshed, and comforted me. I know nothing in this world more suited to teach, console and enlarge a pious mind, than your Expositor, and feel a sensible joy at hearing you have completed it.* A noble work, my dear friend, to be "squeezed out of a stone, or spawned by an oyster." I should much sooner expect to see blood squeezed out of a post, or believe the miraculous feats of Simeon Stylites. Well! since what I say has such an effect, as to extort from you what nobody can believe, I will have done with

* That is, the first copy of it. "In reflecting upon the series of events of the last year, (1748) I find great reason to acknowledge the wonderful goodness of God to me in various respects, as to my person, in the continuance of my health to such a degree, that since this day two years, when I began the Family Expositor on Romans, I have through the divine goodness, been enabled every day to do something at that great and important work; so that most exactly, according to my computation, I finished it last night, that is finished the *first copy* of the translation, paraphrase, and improvements, and have proceeded in the notes as far as Ephesians."

From Dr. Doddridge's Reflections on the opening of the new year, 1749.

with my humiliations before you, and make them there, where I am sure they can never be low enough, and who fully knows, that the deepest that are possible are far short of what my neglects and miscarriages deserve and require. But perhaps there is a wisdom and beauty in that part of the conduct of Providence, which hides the defects and frailties of good men from publick view, and for the sake of their usefulness, and the general good of mankind, shows them to the world in the best light they will bear. Be it so then; let me appear in any light, and to any advantage, that will most effectually promote the kingdom of that God, from whose riches in glory by Christ Jesus I hope for mercy, and the interest of that great High Priest, through whose sufferings, righteousness, and intercession, I beg and trust to obtain forgiveness and acceptance with God.

The success of your labours, and the spread of your writings* in this and into far distant countries,

* Particularly the *Rise and Progress of Religion in the Soul*, which had been translated into French, and had met with great encouragement from the Prince and Princess of Orange, and most of the Dutch nobility and gentry.—“ This book, says Mr. Orton, is a body of practical divinity and christian experience; and contains, as it were, the substance of all the author’s preaching: and, considering how comprehensive it is, there is hardly any single treatise, which may be more serviceable to young ministers and students, if they would make it familiar to their minds, and form their discourses upon
this

countries, my dear friend and fellow-labourer, and most agreeable companion in the work and service of our common Lord, I most heartily rejoice in, and both intreat and charge you to accept the honour done you by your great Master. Take the comfort of it; set it against all the envious efforts of low and little minds, and the feeble darts of straw which they may ever shoot against your person and character, and use it as a visible encouragement to proceed with vigour and resolution in a cause, where your service is so acceptable and significant.

Had you not diminished yourself into any thing alive ever so little removed from a vegetable; I know not whether you had not made me vain, when you likened me to Mr. Howe. Not for piety, learning, and greatness of mind; (for they admit no comparison) but if for his manner of preaching only with a more natural and easy style, what I do will admit any comparison at all, then I have not laboured altogether in vain; that having been the ambition and endeavour of a great part of my life.

I have seen Mr. —, who is full of respect for you, Mrs. Doddridge, and your family, even
to

this model. This book was received with much esteem, by several persons of great eminence for rank, learning, and piety, both clergy and laity, in the established church; and who, in a very respectful manner, returned the author their thanks for this attempt to revive religion. A person of distinguished learning and goodness always carried it with him, declaring, that it was every thing on the subject of serious and practical religion."

to veneration; but I have not seen your letter to —. I hope the young man's mind will now be easy, and that he may be useful.

I am much disappointed in Mr. —'s sermon; I think, instead of taking a most noble opportunity of doing our mourning hearts good upon that sad occasion,* he has put us off with a dry, if not even a doubtful criticism. Dr. Grey's† is a surer one, with whom you brought me acquainted, and with which, so far as my learning goes, I am very much pleased. The propriety and spirit of your poetical performance I can however discern and relish, and which I read with a just degree of that pleasure which I always feel when any thing of yours comes into my hands.

Mr. — acquainted me with — —'s taking his place with you and your church at the Lord's table without your knowledge. An action somewhat singular, and not quite perhaps orderly.

But

* *Viz.* The death of Dr. Watts.

† — "I am pleased you approve of the alteration I made in your elegant "Paraphrase upon the last words of David."‡ The Bishop of Oxford liked the whole, but particularly the three first stanzas of it."

Dr. Grey§ to Dr. Doddridge.

‡ See his Hymns, founded on various texts in the Holy Scriptures, No. cccclxv.

§ Fellow of Lincoln College, Oxford; rector of Kilncoat in Leicestershire, and afterwards of Hinton in Northamptonshire, and a prebend of St. Paul's. He published several learned and ingenious treatises, as the *Memoria Technica*, and an English translation of Mr. Hawkins Browne's fine poem, "*De Animi Immortalitate*." He died Feb. 28, 1771, in his 78th year.

But suppose he had come into your vestry, and not asked, but demanded a place at the table of our common Lord, upon the foundation of our common christianity; I fancy you would not have refused him. I think in like circumstances I could not have dared to have done it. For that table is not mine or yours, or any man's, but Christ's.

But now, dear sir, as for you, and my other good friends, who so kindly and piously pray for me, and the dear partner of my cares and joys, I most affectionately and gratefully commend to God, and pray for you all, that he would bless you with the benefits of Christ's redemption, the sanctifying influences of the divine spirit, a comforting sense of his special love, a convenient passage through the world, a calm and easy passage out of it, the immediate happiness of your departing spirits, a blessed resurrection, and a glorious immortality. I am

Yours faithfully,

and most affectionately,

J. BARKER.

LETTER

L E T T E R XXXVII.

FROM THE SAME.

July 4. 1749.

I Have several reasons for writing so soon again to my dear and reverend friend. The first of which is perhaps a little selfish, and that is common and natural, though you know as little of it as you know of any thing; and permit me to hope, that you will pay the more regard to it, as Miss N—, so far as her modesty would suffer her, has with Mr. and Mrs. Jackson, consented, that it shall become a common request, viz. that you preach both parts of the last Lord's day in this month at Salter's-Hall, and so oblige both the ministers and all the people. If you can do this I hope you will. If you cannot, let your engagement stand for the morning of the fourth Sunday for me.

Another reason of writing now is to acknowledge the receipt of your Thanksgiving Sermon;* which without partiality and flattery, is an excellent performance. In it you have put us in mind of many things in which we are all deeply concerned, without saying any thing about the peace, which the subject would not bear.†

A third

* On account of the peace concluded with France and Spain.

† See Smollett's continuation of Hume's History of England, Vol. III. Book III. Chap. I.

A third reason for writing now is to congratulate you on your birth-day. What you say of it is hardly civil. Had you said it to an enemy it had been exceptionable, but to a friend it is intolerable. What! have you prayed, and preached, and written so many learned and useful books, at forty-seven years of age, and yet call your new birth-day the forty-seventh year of an unprofitable, and sinful life? Give me leave, sir, to bless God for your life and labours; and to tell you, that I know not a more profitable or less sinful life than yours, and I pray God to prolong it for his glory and the good of his church.

I have a fourth reason for writing now, and that is, to desire you would let me know how to direct to Mr. Jones, because I perceive by the hint you give, it would be agreeable to you that I should do it, and that is a sufficient reason for me.

A fifth reason for my writing at present I am at a loss for, and therefore let it be like the toper's fourth for drinking, that is, for any other reason you please.

The work in which you have been employed, seems heavy after the trial with which you were lately exercised; but I am glad it carried its supports with it. It is very affecting to bury young and useful friends; and the death of such, and the long prosperous life of old sinners, is a difficulty in Providence, not to be fully understood in this world. But I know
you

you will veil to infinite wisdom, allow to God acts of sovereignty, and subscribe to the goodness as well as to the justice of his conduct. This he demands of us, and this he deserves. And is there any thing in which we appear to so much advantage, and are really so ornamental to religion, and useful to all about us, as in manifesting an humble, fiducial submission and resignation to God? Do we ever pray so well, recollect ourselves to so good purpose, aspire so much after his love and favour? Are we ever so hearty in religion, so careful to cherish and strengthen our hopes of glory? Are we ever so filled with wisdom and goodness; so able, so desirous to admonish and comfort others? Are our appetites and passions ever so restrained and regulated; the pleasures and possessions of this world so overlooked, as amidst such painful scenes? Oh, *Doddridge*, how had it been with you and me, and other servants of God, had it not been for afflictions? Had we not been sometimes sick, and sometimes sad; had we not attended the chambers of confinement, and seen the different ends of saints and sinners? But then, it is affliction sanctified; attended and followed with humble, fervent prayer; and prayer attended and followed with a supply of the spirit of Jesus Christ. And Oh, let him who has felt the difference, relate what both these are in the presence or absence of the divine spirit. In the former case, it is as when one of the seraphims flew to the prophet, having

ing a live coal in his hand, which he took from the altar; and laid it upon his mouth, and said, lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged. *Isaiah vi. 6, 7.* The latter, may you and I never experience!

Your friends told me, how happy you made them at Northampton; and I do not wonder at it, where there is so much prudence, benevolence and good taste as in my friends Doctor and Mrs. Doddridge, to whom Mr. and Mrs. — wish to be as agreeable as they are to us.

I most heartily congratulate you and your lady on the joy which flows in your hearts, while you behold the piety and duty of your children. But I will detain you no longer from your friends and business, than to assure you, that I am

Most faithfully

and affectionately yours,

J. BARKER.

P. S. I will send for you to Walthamstow when it will best suit your affairs; and it shall not be my fault, if you have not the addition of Dr. Grosvenor's company while here.

LETTER

L E T T E R XXXVIII.

FROM THE SAME.

Walthamstow, July 25, 1749.

MY DEAR FRIEND,

YOU shall be very carefully conveyed to Hackney on August 4th, God willing; and on that condition I close with your offer, and shall expect you here on the 2d, that I may be refreshed with your presence and company. If your letters revive like a cordial, what must the conversation of so valuable a friend do? It is inexpressible pleasure to see so much of God still shining in human nature, as appears in the piety and benevolence of your heart. It charms me to see the good you do, and the pleasure you take in doing it; and the honour put upon you by the head of the church, whose interests lie so near you.

And now I cannot forbear to congratulate the christian triumvirate* at Wickham. I feast on the happy interview, and enjoy in imagination the pleasures of the visit. The Lord increase the number of such converts, and enable them to repair our breaches, and strengthen the foundations of our insulted religion. But more of this when we meet.

Yours most affectionately while I am

J. BARKER.

K LETTER

* Probably Mr. West, Mr. Lyttelton, and Dr. Doddridge.

L E T T E R XXXIX.

FROM THE SAME.

REV. AND DEAR SIR,

Dec. 7, 1747.

I Am not easy without knowing somewhat of the state of your affairs and family, especially when you are in any affliction. I heard a paragraph read out of one of your letters relating to your eldest daughter, which has afflicted me much, and I wish I may hear a much better account of her as to her health; and the rather, as I hardly can hear a better either of her person or character. It is an honourable and happy thing to beget and bring forth children for usefulness in this world; but far better, for glory and happiness in that which is to come. And what is this vain world, this shadow, this span, this dream! What is this life, the hours of which pass on in like manner as a river flows before our eyes, on the motion of which we may look till our heads are giddy, but cannot stop the stream a moment. The world, as God's work, is a grand and noble effect of infinite wisdom and power, but as used and enjoyed by the generality of its inhabitants, it is like a fiction or a fable, one knows not whether to call it a world, or the fashion of it, which is continually passing away. But what then do they owe to God's peculiar

peculiar favour, who have discerned this vanity in early life, and found the treasure, and seized the prize which is the only thing worth seeking and contending for here! while others much more advanced in years, do nothing but pursue the empty shadows, and court all the loose and deceitful objects of sense, without either fear or shame. Commend me to my dear young friend, and tell her, I congratulate her choice, her affection for religion, and the use she has made of the instructions and example of her parents. I pray God, that her indisposition may decrease, and her love to religion, and hope of salvation may increase more and more; and tell her, the Lord is faithful, who shall establish her and keep her from evil.

The health I enjoy surprises me, it seems to increase with my years. I ride on horseback this winter more than I have done for many winters, and abating one cold, I know not when I have enjoyed so much health. Mrs. Barker is not so happy, but feels much faintness and difficulty of breathing, but has lucid and chearful intervals. Our little girl I may not improperly call the musick of our family, as she sung me this morning a hymn of Dr. Watts's, set to a tune of her own making; and when she had done, said, "Oh, grandpapa, heaven is a fine place!"

Our friend — seems to be dropsical. Poor — is going apace; who would have been a much greater loss, if he had been more studi-

ous, diligent and exemplary. The Lord quicken me in the last stage of life and service, by what I see eminent in some and blameable in others.

Pray give my most hearty service to Mrs. Doddridge. I believe you owe a great deal to her prudence and tenderness; but I am not sure you have been altogether so governable as you would seem to intimate. The air in which you speak of her most reasonable and necessary authority leads me to think you either retain your sovereignty, or fancy you do, or have parted with it very unwillingly. But pray, dear doctor, resign, and let her govern in a point which she understands and you do not. Besides, she values your health, and knows very well, the pulpit, and pupils, and family expositor depend upon it, as well as your own family and friends; and she has undeniable evidence to produce against you, that in many instances you pay little or no regard to it, and have often used it as if it were not worth a pipe of tobacco.

If you knew how fond I am of your Expositor; how I go over and over again with it; eke it out; and how disappointed I appear when I come to the end of the Acts, that I see nothing yet upon the Epistles, you would pity me: but I thank you, that you do more than pity me; you comfort me with your last account of your progress in that work; which I most heartily wish you may continue to see in
that

that superiority of light to the rest of your services and labours, as to keep it in the speediest motion you can.

I repeat my prayers to the blessed God for you and your family, and most heartily commend myself to every part and branch of it. I rejoice in the prosperous state of your academy, and beseech the great disposer of all things to prolong your life into many years of future usefulness. I am,

Dear Sir,

Most sincerely

and affectionately yours,

J. BARKER.

P. S. Is there any minister in or near Birmingham, whose exhibition from the fund is, or is liked to be stopped, from any character given of him by you? Or what is the blind story told by one —, a hardware-man, about a persecuted minister in or near Birmingham? I hardly know the man, but by what I hear, I conclude that his head may resemble the metal, and his tongue the edge of one of his razors.

L E T T E R XL.

FROM THE SAME.

MY DEAR FRIEND,

April 5, 1750.

IT is not needful for me to tell you how uncomfortable it is to us to hear of your continued indisposition and confinement; nor will I attempt to affect your mind with that sympathy which makes your friends sufferers with, as well as for you. May you never know how deeply reflected sorrows wound the heart in some instances, nor I ever know their weight and anguish by —. It is best to hope in God, patiently wait upon him, make our prayer and look up. But methinks this is a *stubborn cough*. Your confinement has been pretty long. It is pity your blood should be let by any thing, but zeal for God, and that labour which is acceptable to him and profitable to us. I want to have an exact account how you are; but would not have you go within sight of pen and ink, if there be but the most distant danger of its doing you the least injury. I think of you much oftner than every day, and my wife, who is reading over again your Rise and Progress, is hardly able to bear my family-addresses on behalf of her instructor and friend. She joins with me in the most affectionate and respectful services to you and Mrs. Doddridge, and in fervent prayers to God for your speedy recovery,

recovery, and the prolonging your life into many future years of usefulness.

I had your Sermon* on Sunday at Mr. Jackson's; which I read as I rode in the coach, with an aching heart and weeping eyes. I am glad you were born in London, though you will not live in it. I hope we fare the better for its being the place of your birth, though it yet be not the place of your abode. God is wise. Perhaps your spirit and labours do most good where you are. How are you and your brethren and a numerous christian assembly now praying to God for those who will not pray for themselves, nor refrain their impious hands from drawing down misery upon others. I am present with you in spirit. I lift up my eyes, and to God and you I may say, My weeping eyes, to heaven with you. If I had interest there, I would use it all for your native city, that it may still be the care of Providence, and the place of our solemnities. London in ruins would be the most dismal sight in the world. Forbid it, thou all-merciful God! May a spirit of humiliation and prayer prevail over a spirit of infidelity and profaneness! and may our gracious, guardian God restore us, reform us, and make London as famous for virtue and religion, as it is for arts and learning, for riches and commerce and liberty!

K 4

You

* The guilt and doom of Capernaum, seriously recommended to the consideration of the inhabitants of London.

You have heard, I suppose, of the timorous and ignoble flight of the rich and profane. The terrors and prognostications of the ignorant and superstitious have almost emptied Grosvenor-Square and its adjacent streets; and the greatest number fled on the Lord's day.* Strange! that the cowards, who believe enough to flee and tremble, yet do not fear to break, or inquire what it means to sanctify the sabbath. Oh, that they would consider and shew themselves men, and meet him with prostration and reverence, from whom no distance can remove, nor darkness conceal them.

I am greatly pleased with the Bishop of London's letter to you, as it discovers so good a spirit in him, and so just and candid a regard to you, in whose trials and honours I do most sincerely partake, and in the former could even wish that mine were the larger share.

Your Sermon upon Candour,† I am sure will breathe a great deal of that spirit which belongs to the world above. But it is a question with me, whether you will reap much benefit from it in the world below. There is so little of
it

* In February and March, two shocks of an earthquake were felt in London; which filled the people with the most dreadful panic; and this was still farther increased by the ridiculous predictions of an enthusiastic soldier, who pretended to foretel, that, in a little time, another shock would happen, which would lay London and Westminster in ruins. *History of England.*

† Christian Candour and Unanimity stated, illustrated and urged.

it here, that these regions are hardly wholesome. But I thank you, sir, who are employed so charitably and generously in enlightening and purifying our air at the same time. But opening the scriptures and mending our spirits stand in a very close and natural connection. Let it put to silence and even drive into banishment all apprehensions of uneasiness from me or Mr. Lessingham, that you do not proceed in your Expositor with vigour. We believe very firmly that you do. And we likewise know, that all things must give way to present duty.

We have lost our neighbour Mrs. Harrison, who died exemplarily. Mr. Farmer is very ingenious, studious, and inquisitive, and one of those young ministers who sees and laments the decay of vital religion amongst us at this day.*

May God's consolations delight your soul! May his power support, and his mercy restore you to health, usefulness, and comfort! And may we rejoice according to the days wherein we have been afflicted for you! I am

Most affectionately yours,

J. BARKER.

* The Rev. Mr. Hugh Farmer, was born in St. Chad's Parish, Shrewsbury, January 20, 1714.† See a very instructive account of this learned and excellent person, in a Sermon preached on occasion of his death, by the Rev. and worthy Mr. Urwick of Clapham, Surrey.

† From the register belonging to that parish.

L E T T E R XLI.

FROM THE SAME.

DEAR DOCTOR,

July 3, 1750.

YESTERDAY we met as a committee for the last time, and agreed upon a report to be made to the managers of our fund at our first meeting in October next, concerning erecting an Academy in London. How much my heart has been set upon a scheme of this kind, you may perhaps remember, when I invited you almost twenty years ago to Hackney, and would gladly have resigned the congregation to you, and have seen your academy transplanted thither. I am still of opinion, there is no place in England like it, either for making scholars or divines, as there are great advantages of conversation, preaching, and books. But yet, what opinion I have of you as a tutor, and of your academy, under the direction you propose, I had rather you should know from my lips than my pen.

I carefully attend to what you say about your Exposition on the Romans, and strongly suspected how matters there would come out. But respect must be paid to truth and conscience, without regarding events. If ever it should happen that — should become unworthy of your inspection and labours, there are places enough that would gladly receive you. But I am much
more

more apprehensive of your death than the danger of your losing the esteem of that place or neighbourhood. Not you only, but your memory surely, will be blessed there.

But are you aware what a creature you are? I love you beyond expression, and admire your abilities, furniture, spirits, &c, more than you imagine, and not a man in the world rejoices more in your usefulness than I do; and yet I often make myself merry with your character and conduct. I will give you a sketch of it. You are so entirely devoted to God, to truth, and holiness, that it is very easy to impose upon you under the appearance of any of these. And you are so perfectly made up of civility, candour, and good nature, that a pious enthusiast, or a godly dunce, &c, is welcome to your table, arms, and heart. You are so good yourself, that you think every body ten times better than they are; see merit in the darkness of midnight; cannot see faults without a noon-day sun; forgive injuries before they are confessed; confer favours as a reward for affronts; and will never believe but that all who are in good earnest in religion, and enter into the belief, practice, life, and spirit of it, are to be embraced by you because Jesus Christ receives them, let their opinions or denomination be what it will. Now, how should you be a party man? or be likely to have your academy supplied by people who live upon notions, phrases, and external forms?

I should

I should have thought myself unworthy of the sacred name of friend, if I had not communicated the subject of this letter to you. And I know you so well, as to be thoroughly persuaded, what it will rejoice your heart to hear, that attempts are making amongst us also to promote and improve the cause of truth, liberty, and practical religion. Your academy is my great expectation and joy. And it is your honour, dear sir, to have supplied the churches with so many faithful and eminent pastors. Go on to furnish us with many more. How needful and beneficial is the publick worship of God, for preserving the sense of religion among men, promoting the life and power of it among christians; for endearing the blessed God and Redeemer to our souls; for withdrawing our affections from this present world; arming us against the temptations and terrors of life and death; and disposing us to the service and happiness of heaven: and how shall this be done with honour, how shall this be kept up with spirit, unless we have a succession of true christian evangelical ministers?

Your labours are abundant, your spirits lively, your faith strong. The Lord assist and bless you more and more. I am

With great respect and affection, yours,

J. BARKER.

Lady Huntingdon's generosity is noble and catholic. I partake largely in the pleasure you have

have in the German translation of your Rise and Progress. That book should be written in all languages in letters of gold. Somebody asked me what I thought of your Sermon on Candour. My answer was, we must either come to that, or come to nothing.

L E T T E R XLII.*

FROM THE SAME.

May 5, 1751.

LESSINGHAM, Neal, and Barker, are too nearly interested in that precious life, which now appears in danger of being cut off in the midst of its days, to hear of its waste and languishing without great concern and fervent prayer to God. How your letter affected my heart in publick, your friends are witnesses: but what I felt for my dear brother and the ministers and churches of Christ, God and myself

* The following letter is printed already in the Doctor's Life; but the editor cannot forbear inserting it in this collection. Dr. Doddridge was at Shrewsbury, for the benefit of air, exercise, and an entire recess from business and company, when he received it; and Mr. Orton tells us, he was so affected and melted into tears of gratitude and joy, with the friendship expressed in it, and the divine consolations; which it administered, that he was apprehensive his tender frame would have sunk under it.

self only know. I will not now say, Why did you spend so fast? Why did you not spare yourself a little sooner? I will rather heartily thank you, that you use all the means you can to repair your frame, and restore and prolong your usefulness. It is the kindest thing you can do, and the highest instance of friendship you can now shew us; and I acknowledge your goodness to us in this point with tears of joy. Consent and choose to stay with us a while longer, my dear friend, if it please God. This is not only needful to Northampton and its adjacent towns and villages, but desirable to us all, and beneficial to our whole interest. Stay, *Doddridge*, Oh, stay and strengthen our hands, whose shadows grow long. Fifty is but the height of vigour, usefulness, and honour. Do not take leave abruptly. Providence hath not directed thee yet, on whom to drop thy mantle. Who shall instruct our youth, fill our vacant churches; animate our associations, and diffuse a spirit of piety, moderation, candour, and charity through our villages and churches; and a spirit of prayer and supplication into our towns and cities, when thou art removed from us? Especially, who shall unfold the sacred oracles, teach us the meaning and use of our bibles, rescue us from the bondage of systems, party-opinions, empty, useless speculations, and fashionable forms and phrases; and point out to us the simple, intelligible, consistent, uniform religion of our Lord and Saviour? Who shall—But I am silenced
by

by the voice of him, who says, "Shall I not do what I will with my own? Is it not my prerogative to take and leave, as seemeth me good? I demand the liberty of disposing of my own servants at my own pleasure. He hath laboured more abundantly. His times are in my hand. He hath not slept as do others. He hath risen to nobler heights than things below. He hopes to inherit glory. He hath laboured for that, which endureth to eternal life; labour, which the more it abounds, the more it exalts and magnifies its object, and the more effectually answers and secures its end.—It is yours to wait and trust,—mine to dispose and govern.—On me be the care of ministers and churches.—With me is the residue of the spirit.—Both the vineyard and the labourers are mine.—I set them to work, and when I please, I call them and give them their hire."—With these thoughts my passions subside,—my mind is softened and satisfied,—I resign thee, myself, and all, to God, saying, "Thy will be done!"

But now for the wings of faith and contemplation. Let me take thy hand, my dear brother, and walk a turn or two in yonder spacious regions. Yes, it is so: we read it in the book of God, that word of truth and gospel of our salvation—that as in Adam all die, even so in Christ shall all be made alive. The one ruined his posterity by sin; the other raised his seed to immortality. This poisoned the dart and inflamed the wound of death; but Jesus Christ

Christ redeemed us from this captivity. See, thou christian minister, thou friend of my bosom and faithful servant of God, see the important period, when the surprising signs and descending inhabitants of heaven, proclaim the second coming of our divine Saviour! The heavens open and disclose his radiant glory. — Hear the awakening trump. — See, the dead in Christ arise glorious and immortal — leave corruption, weakness, and dishonour behind them, and behold their Lord and head seated on his throne of judgment, attended and surrounded with the ministers of his power and pleasure, and shining in all the fulness of celestial glory; — and not only see but share his victory and lustre, — partake of his image and influence. And behold the demolished fabric reared again, stately and ornamented — shining and illustrious — permanent and durable — to demonstrate how entirely death is vanquished, all its ruins repaired; and what was once meat for worms is now a companion of angels: for when this corruptible shall have put on incorruption, and this mortal, immortality, every eye will be fastened on the mighty conqueror, and every voice and harp be tuned for that transporting song, Oh, death, where is thy sting? Oh, grave, where is thy victory? Yes, *Doddridge*, it is so. The fruit of our Redeemer's sufferings and victory is the entire and eternal destruction of sin and death. And is it not a glorious destruction? A most blessed ruin? No enemy so formidable — no tyrant
ny

ny so bitter — no fetters so heavy and galling — no prison so dark and dismal — but they are vanquished and disarmed ; — the unerring dart is blunted and broken — the prison pulled down and rased. Our Lord is risen, as the first-fruits of them that slept.

How glad should I be to hear, that God is pleased to prolong your life on earth, to declare these glorious truths and teach us to improve them ! In this, your friends with you, and many more in every place, join, and make it our common petition to the great disposer of all events. Use every means you can for the recovery of your health, for the sake of your friends, among whom is

Your faithful and affectionate,

J. BARKER.

L E T T E R XLIII.

FROM THE REV. MR. COSTARD.*

DEAR SIR, Wadham-College, May 5, 1737.

I Think myself so much obliged to you for your kind expressions of friendship and esteem, that no one needs any farther introduction to my company, if he thinks it worth asking for, than saying that he comes from you. I do

L not

* See an account of this very learned person in the Biog. Brit. by Dr. Kippis.

not know by what kind of fatality it was, that I missed of the gentleman who brought your obliging letter, though I was more than once to see for him, after I had heard that there had been one to enquire after me. I hope if his business should ever lead to Oxford again, I shall be more fortunate.

If I have not convinced you in relation to Psalm lxxiii, I desire you will consider it and favour me with your objections. I do not know well what to say in regard to Isaiah xxxviii; but to me there seems evidently some mistake. The sign and the thing signified must certainly bear some resemblance, some proportion, I may say, or the whole beauty and elegance of the thing is destroyed. Why ten rather than five or seven, and why these rather than twenty or forty? But on my supposition the passage is natural and of a piece. Hezekiah's lamp of life was almost gone out, but he was promised that it should be recruited with fifteen drops of fresh oil; and as a sign of this, the lamp of the world retires back on Ahaz's dial the same number of degrees. Nothing can be imagined finer or more apposite. That mistakes of such a nature as this should creep into the writings of a people exercised with such a variety of hardships and revolutions in their polity, is to me, I confess, easily conceivable. Nor indeed without a continual miracle (which I presume cannot be imagined to have been the case,) do I well see how they could have been prevented.

I now

I now beg your thoughts on this passage, it is Psalm ix. 6. The words as they now lie in our present Hebrew, have no meaning in the least, but are one of the strangest jumbles that can well be met with: but with a little transposition the whole will be clear and easy. I read them thus, "The enemy is intirely wasted or consumed; thou hast destroyed or pulled up the foundations of their cities, they are become desolations for ever, the very memory of them is lost." I leave it to you to determine how far this is preferable to the present reading or the present versions in consequence of it.

I must now leave the east and come home to England, and in so doing think I make a happy exchange. I have met with great beauties there, but must own I am prejudiced in favour of my native country. I can imagine the Shulamite to have been exceedingly fine, that could engage in so warm a manner the heart of a very rich and powerful monarch; but I can imagine a Northampton lady, who much more deserves to be the Shulamite of another poem. This at least I may be at liberty to say, that whoever she intends to make the happy man must have but small relish for her charms, if he would change conditions with any sultan in the East without her. I am grown an old fellow of a college, and nothing like what I have been, so that she may believe what I say not to be flattery. If I was

young again — ! But what an idle wish is that ? Summer perhaps may bring out the flies and me, and I cannot promise but that before the month of May is out, I may pay Maidwell a visit. You must not expect me upon this, for old people are not very punctual in their resolutions. Warm weather or easterly winds have great effects upon them. In the mean time I beg my compliments to the fair inviter, and to Mrs. Doddridge, and that you will accept the same from,

Dear Sir,

Your most faithful,

most obedient friend and servant,

GEORGE COSTARD.

I should be glad to hear from you upon the receipt of this with the specimens, &c.

L E T T E R XLIV.

FROM THE SAME.

DEAR SIR,

May 28, 1737.

I Sat down with an intention to talk gravely to you, and ask you a few serious questions. But as that naturally led my thoughts to Northampton, where is a very pretty lady, whom I much admire, you will excuse me, I know, if I give her the precedence. The ways of heaven are dark I own, but I have often wondered what

what mystery could be intended by its giving her so many perfections to make her amiable, and yet denying her the use of speech. I cannot find any thing either in Porphyry or Jamblicus, or any of our moderns, who have treated on mysteries, that gives me satisfaction. If you can solve the difficulty, I shall honour you as the Priest of that Minerva-Diana.

I see in the papers, articles of impeachment drawn up against us batchelors. I am not good at apologies, or if I was, have not time; and yet I could wish there were some useful hints thrown out on our side to the ladies. I should have recommended this task to the lady above mentioned, as the only one of the sex that I can think on as qualified; because reformers it is allowed on all hands, should be free from the faults they censure. But as she has the misfortune to be dumb, I find myself (to my no small regret) disappointed of my wish. To supply this unlucky silence of her's, I once thought to convey to her through you in writing, what she might express as she found occasion, by nods, signs, or whatever marks she pleased. But considering that the sex has a natural aversion to dull formal lessons of advice, I altered my design a little, and beg leave to send her a true story that fell under my own observation, and of which she may make what use she pleases.

As t'other day in faunt'ring mood,
By chance I at my window stood,

L 3

Observing

Observing how the ev'ning breeze
 Just whisper'd through the bending trees,
 The sun was setting, sky serene,
 The shadows length'ning o'er the scene.
 A Dove I mark'd, that near me sat,
 A female, beauty, and coquette.
 In decent easy pride she mov'd,
 (What heart so cold but must have lov'd,)
 Her eyes so full, so round, and clear,
 Shot beams, no mortal dove could bear.
 Her neck, her breast, and well-turn'd thigh,
 Though they might sound in epics high,
 I choose, just mention'd, to omit,
 For loft'er bards a subject fit.

Thus fair without this Dove was seen,
 But spotted was her mind within.
 A heart she had, too fond of shew,
 A heart that flutter'd at a beau.
 Was proud to see the croud admire,
 And fops in mimic deaths expire.
 Too fondly striving to be great,
 Forgat what 'tis makes bliss compleat.
 To all alike she smiles bestow'd,
 To none distinguish'd favours shew'd.
 No sooner ask'd than ready e're,
 To ramble in the fields of air.
 But what in doves is held a vice,
 With whom she went, not over-nice.
 So proud, vain, fickle — faults too common!
 In all but shape a very w—n.

Columbo long ador'd this fair,
 Who with Columbo could compare,

For

For plumage fine, and every art,
 Could win a tender, female heart?
 His limbs were large and firm, and straight,
 His size proportion'd to his height.
 With graceful ease and swiftness fled,
 Had wit, and sense, exactly bred.
 When grave, not like the pedant owl,
 Nor yet when gay, that coxcomb fowl
 That high in window perch'd, or door,
 Calls cuckold, quaker, knave and wh—.

In vain he dangled, figh'd, and coo'd,
 She fled whene'er the lover woo'd.
 Not that she felt herself no smart,
 Or in his torments bore no part,
 But proud t' exert a cruel pow'r,
 And of her conquest too secure,
 His vows she treated with disdain,
 And seem'd to triumph in his pain.

At last grown weary, discontent,
 (No hopes of gaining her consent)
 Th' indignant bird with just disdain,
 Breaks off her slavish galling chain.
 To Turturella flies. The fair

His suit receiv'd with modest air.
 By just degrees resigns herself,
 (Doves never quarrel about pelf)
 With transport seiz'd, the bird he prest,
 The modest muse forbears the rest.

The proud one sees with hateful eyes
 Her captive gone,—another's prize.
 In every vein resentment burns,
 A chill benumbs them too by turns.

Sometimes with frantick rage, her breast
 Beats high, anon subsides to rest,
 By diff'rent tides of passions tost,
 And sometimes in reflection lost.
 —And is it true he could be free — ?
 Prefer that silly thing to me —
 Was that his judgment, that his choice — ?
 I wonder at his want of eyes.
 For ever lost — and can he scorn
 For my ill-judg'd neglect return?
 Fool that I was, now left by fate,
 To wed perhaps the bird I hate.
 Or else, Oh, worst of fates to tell!
 Be sentenc'd apes to lead to H—.

I suppose the gentlemen you spoke of have altered their resolutions about seeing Oxford, and are gone home another way by my not seeing any thing of them yet. My service waits upon the lady and Mrs. Doddridge, and I beg you will accept the same from

Your faithful and obliged
 humble servant,

GEORGE COSTARD.

LETTER

L E T T E R XLV.

FROM THE SAME.

DEAR SIR, Wadham-College, Feb. 6, 1739-40.

I Had the favour of yours, dated the 19th of last month, and suppose you have received mine, which was then upon the road to you, and would assure you of the receipt of your Expositors. I do not know what entertainment my performances may afford you, but I have been extremely delighted with yours as far as I have had leisure to read them.

I see you have taken notice, p. 8, of that notion of the Gnosticks that the God of the Old and New Testament were different, and of Ireneus, having urged that text against them, (John i. 10.) I cannot help reflecting with myself sometimes, whether those called Hereticks by the Fathers really maintained those extravagancies charged upon them; whether the Fathers themselves were not mistaken; and whether some of those opinions might not in their genuine sense, and when rightly understood, be admitted as true. The notion which you refer to perhaps was of the latter sort. The Being mentioned in the Old Testament, has, frequently to me, seemed to be used for another Being than the *o ων*, the supreme ineffable majesty of heaven. Natural reason and the writings of the New Testament sufficiently teach us that he is *invisible*; that

“ no

“no man hath seen nor can see him;” that he has no parts nor bodily shape, &c. But Gen. iii. 8. Adam and Eve heard the “voice of the Lord God, walking, &c;” and the whole history then and afterwards bespeaks as if there was some visible appearance with which they conversed, and was not unknown to the Patriarchs themselves by the same name. It was to the same Being personally appearing, that Abraham intercedes for the Sodomites, Gen. xviii. 17. ad fin. See likewise, Exod. iv. 24. Again, Nadab and Abihu are said to have “seen the God of Israel.” Exod. xxiv. 10; and there is a pompous description of the floor upon which they saw his feet stand. And to name no other instance, when Moses begs to have a visible representation of the same God, he tells him, he will cover him with “His hand, and that he shall see his back.” Exod. xxxiii. 22, 23. In these places, I apprehend there can be no recourse had to figure and metaphorical ways of speaking, unless we would unsettle all the rules of language. I should think, therefore, that the λόγος or second person in the Trinity, is in all these places to be understood; and if the Marcionites, &c, understood it so, they could hardly be called Hereticks. But to follow them at present, as their opinions are handed down to us, is to grope in more than egyptian darkness.

As to the taxing under Cyrenius, Luke ii, there is a Latin treatise just come out, wrote by

Mr.

Mr. Reynolds, one of the canons of the cathedral at Exeter and fellow of Eaton college. It was printed here in 1738, but the publication prevented by accidents for some time. You will see a great deal of curious learning there, though thrown together in a manner not so agreeable as could be wished. He makes Quirinus at the time only censor, and shews several examples of *ἡγεμονεύειν* used in such sense.

As to December being the time of Christ's birth, I think with you it is without foundation. There is a wonderful regularity in the divine proceedings: and this new creation in the moral world, to omit all other arguments, seems most likely to have corresponded to the time of that in the natural.

In order to reconcile Mic. v. 2. with *ἑδαμῶς ἐλαχίστη* Matt. ii. 6. Dr. Pococke observes from Rab. Tanchum, a Jew that wrote an Arab: Comment on the Prophet, that the word signifies *great* as well as *little*. If that observation be true, it makes a very clear construction. I have not looked into that author to see what authorities he brings for that interpretation, but propose it as soon as the cold weather will give me leave, and then perhaps I may trouble you with some more impertinence.

As to *χάριν ἀντὶ χάριτος* (John i. 16.) whatever has been said upon it yet seems to me not to give any very clear meaning. I should think that the Evangelist wrote *χάριν* as governed of the verb *ἐλάττωμεν*, but some person attending

attending to the ἐκ τῆ πληρώματι αὐτῆ before, and considering the conjunction copulative καὶ before χάριν, took it for harsh Greek, and so, in the margin of his copy, wrote by way of note αὐτῇ χάρις; which the succeeding transcriber, thinking to belong to the text, took it in, and so now we have both. Whereas the easiest and most natural reading would run thus, ἐκ τῆ πληρώματι αὐτῆ ἡμεῖς πάντες ἐλάβομεν καὶ χάρις. I doubt not but several mistakes of this nature may be observed in all ancient authors, the scriptures not excepted.

The History of the Temptation, Matt. iv. vid. Exp. p. 109, is one of those parts of Revelation which is charged with almost unfurmountable difficulties, and I think has not been sufficiently considered. I suppose περὶ τὴν ἑρμηνείαν means no more than where he was tempted, as εἰς τὸ πληρωθῆναι is whereby was fulfilled. It seems extraordinary enough that Satan should not know whom he attacked, and if he did, that he should venture upon such an engagement. Some are apt to wonder at the power that this wicked spirit had of transporting the body of our holy Lord from place to place at his pleasure. What mountain was so high as from thence he could shew him πάσας τὰς βασιλείας τοῦ κόσμου καὶ τὴν δόξαν αὐτῶν? And indeed in such a frightful wilderness as this, what were the δόξαι that he could shew him? "Thou shalt not tempt, &c." v. 7. I suppose means, thou shalt not inconsiderately run into danger
in

in expectation of God's miraculous interposing and not suffering the laws of nature (e. gr. gravitation) to take their usual effect. Q. D. "A human body thrown from such an eminence as this, must in the course of things be dashed to pieces, and I have no reason to expect but that the same will befall me."

I have sent you a packet here instead of a letter. I do not intend however to inform you of any thing that I do not think you to know already and much better than I do. I would only shew you with how much attention I read your excellent Expositor. I wish Deborah and Habbakkuk may please you but half so much. But I am afraid of them.

I hope this will find you and your family well this cold season. The weather here seems to be breaking, and I wish it may go off: for the poor, notwithstanding the collections that have been made for them, are almost perished. The University made them a collection that amounted to upwards of one hundred and sixty pounds. I shall tire you no longer than while I beg my compliments to Mrs. Doddridge, and desire you to accept the same from

Your most affectionate

most obliged humble servant,

GEORGE COSTARD.

LETTER

L E T T E R XLVI.

FROM MR. WARBURTON.*

London, April 19, 1738.

REV. AND WORTHY SIR,

I Found the very agreeable favour of your letter of the 13th instant in London, where I am lately come for a few days.

I can now easily forgive the *Country Clergyman*,† as owing to him, in some measure, the acquisition of such a friendship as I flatter myself, Sir, to reap in you. And though you give so polite a turn to that occasion, I must never suffer

* Afterwards Bishop of Gloucester. There is some account of this eminent prelate in Bishop Newton's Life, written by himself; also in Dr. Johnson's Life of Pope; and in Nichols's Anecdotes of Bowyer. See likewise the Westminster Magazine for 1779, and the Gentleman's Magazine for 1780; but a more particular account may be expected from his ILLUSTRIOUS FRIEND the present BISHOP OF WORCESTER,‡ who has lately published a magnificent edition of Bishop Warburton's works in seven volumes in quarto.

‡ NULLAM ABSOLUTI PRÆSULIS DOTEM IN EO DESIDERES.
ERASMUS.

† In January, 1777-8, Mr. Warburton published the first volume of the *Divine Legation of Moses*, &c; and in March, a *Vindication* of the author of that work, from the aspersions of the *Country Clergyman's Letter*, in the *Weekly Miscellany* of Feb. 14, 1737. The professed editor of the *Miscellany* was William Webster, D. D. of whom see an account in Nichols's *Anecdotes of Bowyer*, p. 539, 618, &c.

suffer myself to believe, that it was any merit in my book, but a generous indignation against an abandoned libeller that has procured me the honour of so considerable a patroniser.

I will assure you, Sir, that, next to the service of truth, my aim in writing was to procure myself the favour and friendship of good and learned men. So that you will not wonder that I accept the friendship you are pleased to offer me in so generous and polite a manner, with all the pleasure that gifts most esteemed amongst men are generally received with. Difference of religious persuasion, amongst sincere professors, never was, I thank God, any reason of restraining or abating my esteem for men of your character in life and learning.

I have read your proposals for the Family-Expositor, and have entertained, from the specimen, so high an opinion of your notes and paraphrase, that had I any thing material on the gospels, I should be very cautious, (without affectation) of laying them before so accurate a critick, notwithstanding all the temptations I should have of appearing in so honourable a station. But the truth is, I have little of this kind on the evangelists worth your notice, and your work is already in the press: but you shall be sure to command what I have on the other parts of the New Testament on occasion, if of any service to you. In the mean time, I make it my request to be admitted into the list of your subscribers. I shall pay the subscription

tion money to Mr. Hett, but shall take no receipt, because I would have one from yourself, in order to engage you to begin a correspondence, from which I expect to receive so much benefit and pleasure.

I am greatly indebted to you, Sir, for your good prayers. I beg you would do me the justice to believe you do not want mine, being with the utmost esteem and sincerity,

Dear Sir,

Your most affectionate

humble servant,

W. WARBURTON.

LETTER XLVII.

FROM THE SAME.

Newark-upon-Trent, Feb. 12, 1738—9.

DEAR SIR,

I Am much indebted for your last kind letter, and I heartily wish I could make the same excuse for not acknowledging it sooner, which you have done on the same occasion. But I live in a much less comfortable neighbourhood, and at a greater distance from the few friends whose acquaintance is worth cultivating. But the knowledge of my friends' happiness always relieved my own unhappiness. The kind obliging things you say to me would, from a courtier, very much

much disgust me; but coming from one whose virtues and parts I have so great an opinion of, must needs be highly agreeable to me, though I thought them no more than the effects of a partial friendship, and merely on that account.

Every thing you say concerning the Dedication* to the Princess of Wales, I highly approve of: and I dare trust you in preserving the dignity that becomes an honest man and a minister of Christ.

All that relates to —, and who he is, and his affair with Count Zinzendorf, and what that is, I am an entire stranger to, and should be glad of a little information in that matter.

I have heard indeed there are *Priests of Hercules* among you, as well as you know there are among us. Last summer I was at —, and saying there what I thought fit of you, I understood you were once expected to receive that province under your care. But Providence was kinder to you than to commit that peace, which is the reward and product of your virtues, to so turbulent a people; and thought fit to punish their unchristian zeal by depriving them of one, who could have regulated and reformed it.

Young — has great merit, and will make a figure in the world, and do honour to professor Blackwell, whom I have a great esteem for. A propos of this last. You may remember that Webster abused him in the libels he wrote

M

against

* Of the Family Expositor.

against me. I hope his charge in that particular was false, as I know all his others were.

Manne's is a wild ridiculous notion, and you will do well to animadvert upon it.* Sir Isaac Newton's is much more plausible: though this great man, in divinity and chronology, is as much below many others, as he is above every body in mathematicks and physicks.

Pray how do you like Mr. C—'s Book against the Moral Philosopher? He writes by order of the A. B. C. You see he is civil to me. We should laugh about some circumstances in it were we together. Look at p. 444, and tell me, whether you do not think something has been struck out after the first word of the last line but one. You see, page 272, he goes out of his way to rectify an observation of mine, but very unluckily. He says, *that what I lately said of Arnobius, as undertaking the defence of christianity before he understood it, must be interpreted as to doctrines and precepts; which is not to be wondered at, since he wrote before he was admitted to baptism.* Mr. C. seems to have mistaken me every manner of way. First, you see, he supposes I have left it in doubt what I meant by Arnobius's not understanding christianity; but you know the place where I make the observation confines it to doctrine. Secondly, he supposes I made a wonder that he did not understand christianity, whereas the

* See Doddridge's Family Expositor, V. i. 96. note (g) 142. (a) 310. (g) &c. &c.

the wonder lay in his *writing* about it before he understood it. But Thirdly, I made no wonder, with regard to Arnobius, at all. His case and Lactantius's were brought only by way of similitude to modern writers, who write about it before they understand it. These indeed I blame, because no one, who does not understand it, can write a good defence of it against *modern* Pagans. But I blamed not the ancient apologists, because they might, and did write good defences without understanding it. You see the reason, page 291, note (u). But what think you of his defence of the contested passage of Josephus? for that is against me too. Did you ever see such an interpretation put upon poor *avrs* before? Do you think the world will lose much when B— and H— are gone? You see what follies, the writing for any men, or any cause but truth, makes people commit against honesty and charity. But all this in your ear as a friend. For I dare say the author thinks me under much obligation to him for his civilities, and I never love to suppress the least disposition towards peace and friendship. — I have seen an abstract of Mr. Leland's Answer, and it seems exactly to correspond with the character you gave of it.

Your Sermons to Young People were extremely agreeable to me on many accounts. I have a favourite nephew to whose use I particularly design them. It is my way after I have read a book to give the general character of

it in some celebrated Lines or other of ancient or modern writers. I have characterized the Author and his Sermons, in these two lines on the blank leaf before the title page.

O Friend! to dazzle let the vain design;
To mend the heart, and raise the thought, be
thine.*

Now we are upon Poetry, my Mother desires her best respects to you and Mrs. Doddridge, and thanks you for the charming little Hymn you sent her. She has got it transcribed, I do not know how often, into a larger hand. It is not only the language of the heart, but the language of a † heart.

You cannot oblige me more than communicating to me the most plausible objections against my Scheme: which I shall be glad of, not for your instruction, but for my own.

I make no doubt but you have seen Mr. De Croufaz's‡ Critique on Pope's *Essay on Man*. I have defended our great Poet, as you will see, in some of the late notes of the *History of the Works of the Learned*, but my name is a secret. I thought Mr. De Croufaz maliciously mistaken, and I considered it of service to religion

* Ah, Friend! to dazzle let the vain design;
To raise the thought, or touch the heart, be thine.

Pope.

† Letter torn.

‡ Professor of Philosophy and Mathematicks in the Academy of Lausanne.

gion to shew our libertines, that so noble a genius was not of their party: which delusion they have affectedly embraced.

I have nothing particular to remark to you about the texts you refer to; only as to John vii. 22. "Moses therefore gave you circumcision, (*not because it is of Moses, but of the Fathers,*) and ye on the sabbath-day circumcise a man." It may be asked, why Jesus used the words in the parenthesis to the Jews who well knew, that God ordered all Abraham's posterity should be circumcised at eight days old? I reply, it was to obviate an objection that might be urged, to this effect. "How came circumcision to be ordered on a certain day, which must needs occasion a violation of that strict rest enjoined on the sabbath?" Here the answer is admirable. Had Moses enjoined both one and the other, he probably would not have fixed the day of circumcision: but it was ordered by another covenant, which Moses could not *disannul*. St. Paul, (Gal. iii. 17,) considers these as two different covenants. This raises our idea of the wisdom of God's providence. Had *Circumcision* and the *Sabbath* been both by Moses, it would have seemed fit, in order, not so apparently to contradict the law about the rest of the sabbath, to have relaxed the law about circumcision on the eighth day: but that relaxation would have been productive of great mischiefs; therefore circumcision was given by another covenant and confirmed only by this. You see,

I suppose the *Sabbath* entirely a mosaical rite. I do so as a *day of rest*, not as a day of devotion.* I am,

Dear Sir,

Your most affectionate friend and brother,

W. WARBURTON.

P. S. I am going on, as fast as my health will permit, with my work. I desire your prayers for me, not only on this account, but for my general welfare. You never want mine. When I see your book, the reading of it may perhaps awaken some hints in me which may be worth while communicating to you against a second edition.

LETTER XLVIII.

FROM THE SAME.

DEAR SIR,

Cambridge, April 4, 1739.

I Write to you amidst a strange mixture of entertainments and study between the college-halls and libraries. The necessity of consulting books only to be met with here, has brought me to Cambridge; but my long nights in company make my mornings by myself so very short, that I am likely to return as wise as I came; which will be in a few days.

Before I left the country, I had the pleasure of receiving your Family Expositor. My Mother

* See Doddridge's Family Expositor, note (g) on John vii. 22.

ther and I took it by turns. She, who is superior to me in every thing, aspired to the divine learning of the Improvements, while I kept groveling in the human learning in the Notes below. The result of all was, that she says she is sure you are a very good man, and I am sure you are a very learned one. I sat down to your Notes with a great deal of malice, and a determined resolution not to spare you. And let me tell you, a man who comments on the Bible affords all the opportunity a caviller could wish for. But your judgment is always so true and your decision so right, that I am as unprofitable a reader to you as the least of your flock.

A friend of mine, Dr. Taylor of Newark, (M. D.) who has seen your book, desires to be a subscriber. If you will be so good to order a book to be left for him at Mr. Gyles's, he has orders to pay for it.

I have taken the liberty to inclose two or three papers of proposals, just now offered to the publick by my friend Dr. Middleton for his Life of Tully. I am,

Dear Sir,

Your very affectionate friend and brother,

W. WARBURTON.

L E T T E R XLIX.

FROM THE SAME.

DEAR SIR, Burnt-Broughton, Aug. 13, 1739.

I Have the favour of yours of the 19th of May to acknowledge. I will take it as Tully did the Roman History, (who wanted to be at his dear Consulship,) at the wrong end: and for Tully's reason, because there is something there most interesting. And that is the agreeable news you are so good as to give me of the birth of a Son, and of good Mrs. Doddridge's being in a fine way of recovery. Providence blesses you, as it blessed its prime favourites, the patriarchs. For he "knows" you, as he knew Abraham, that you "will command your children and your household after you to keep the way of the Lord." To such, and only to such, children are a blessing.

I am sorry to hear you have been ill since I wrote my last; but am glad I heard not of it, till I heard of your recovery along with it. What you say of your success in your ministry and academical capacity gives me infinite pleasure *on your account*. And it is impossible the author of the *Free Thoughts*, &c, should meet with less: or, he who observes the directions there laid down,

As

As for that blasphemous fellow Morgan,* he is I think below my notice, any farther than to shew my great contempt of him occasionally. Besides, I ought to leave him to those who are paid for writing against him.

You judge right that the next volume of the Divine Legation will not be the last. I thought I had told you, that I had divided the work into three parts. The first gives a view of Paganism; the second of Judaism; and the third of Christianity. You will wonder how this last inquiry can come into so simple an argument, as that which I undertake to enforce. I have not room at present to tell you more than this, that to leave neither doubt nor obscurity in the argument, after I have proved a future state not to be *in fact* in the mosaic dispensation, I next shew that if christianity be true, it *could not possibly* be there. And this necessitates me to explain the nature of christianity, with which the whole ends. But this *inter nos*. If it be known, I should possibly have somebody writing against this part too before it appears.

Your kind and friendly advice *to mind my business* is very seasonable, when one naturally grows tired of an old subject, and has not met with that return from one's friends which one might expect. But I would not have you think that any of the letters against Croufaz cost me more than two or three hours in an evening. Mr. Pope has desired, they may be collected and
printed

* Author of the Moral Philosopher.

printed together. I have therefore complied with the bookseller, who is now reprinting them in the size of Mr. Pope's duodecimo volumes, and I suppose they will come out in Michaelmas term.

I desire you would put down the Rev. Mr. Philip Yonge, Fellow of Trinity College in Cambridge, a subscriber to your Family Expositor; and to contrive that he may have the first volume sent him, either from Northampton or London. It need only be directed as above, for he is well known, being the principal tutor in his college.

A passage in St. Luke comes into my head, which I hope will not come too late for your use. In which, I think, we have one of the most illustrious instances of the divine address of Jesus in his disputings with the priests; and which I do not find the commentators take notice of. (Chapter xx;) "As Jesus taught in the temple, the chief priests and the scribes came to him with the elders, and asked him by what authority he did those things?" To this Jesus replies by another question, "Was the baptism of John of heaven, or of men? They answered they could not tell whence it was. Neither, says Jesus, tell I you by what authority I do these things." This is generally esteemed a mere evading the question, and taking advantage of their inability of answering *him* to refuse to answer *them*. A shift quite below the dignity of his divine character. It had been
more

more decent to have denied answering at first. But the fine address seems not to be taken. The answer was a satisfactory one on the chief priests own principles. Observe how the case stands. "The chief priests and the scribes came to him as he was teaching in the temple." They were, without all question, a deputation from the Sanhedrim, who either had, or were then universally allowed to have, the right of inquiring into the credentials of all who pretended to come from God: or, to try the spirits of the prophets. Here then was the dilemma. Jesus professed to submit to the established authority, and yet it was too early to own his messiahship. What was to be done? Why, with an address and presence of mind, altogether divine, he asked them about the authority of John, who pretended to be a messenger from God and his forerunner. But they, not owning his authority, and yet, for fear of the people not daring expressly to disclaim it, they answered, "they could not tell whence his authority was." This was the point Jesus watched for; and we are to suppose him answering them in this convincing manner: "If you come from the Sanhedrim, whose authority I acknowledge, to inquire into my mission, I apprehend, that there is no necessity even on the principles of the Sanhedrim for that body to come to a determination in the point. For the mission of John, who was before me, is, it seems, a question yet undetermined in that body; why then should

should not mine? Besides, John professed himself the forerunner of me. Order and equity therefore require, that his pretensions be first examined, if the examination be necessary; and till these two objections be removed, I may without any disobedience to the authority of the Sanhedrim, decline telling you by what authority I do these things."*

With my humble service to Mrs. Doddridge, I am,

Dear Sir,

Your most affectionate friend,

and humble servant,

W. WARBURTON.

I received your excellent Sermon on the Fire at Wellingborough.

L E T T E R L.

FROM THE SAME,

DEAR SIR,

July 1, 1740.

I Have been long a debtor for your obliging favour of the 16th of Feb. past. But I have been about two months in London since that time, where I was in a constant hurry; and this threw me so much back that I have been

as

* See Doddridge's Family Expositor, *note (f)* on Luke xx. 8.

as busy since I came home. The truth is, you and I are not on the foot of ceremony, therefore I trespass upon you in a manner I would not do to a common acquaintance. I hold myself peculiarly unlucky. We were within a very little of one another this spring at Oakham; where your person and talents drew the particular regard of strangers, and by that means I accidentally heard you had just then been there. But Mr. Pope and I have laid a kind of scheme for meeting at Oxford the latter end of the summer, and if that holds, I shall be wise enough not to neglect taking Northampton in my way.

I should say, were I not part of the subject of the Epigram, that it was as good a one as ever was made; and why may not I say it though I am?

The second volume of the Divine Legation goes slowly on: but I hope to have it out next winter. I am impatient, and my Mother is more so, for the second volume of your Expositor. She has read your first three or four times over. Yet was very unwilling to lend it lately for a month to a gentleman, whom she thinks ought rather to have bought one. But those who *take up* their religion *on trust* are generally for *borrowing* their learning.

I have received the kind present of your Sermon on the Fast, and it is what I am accustomed to find your things, an excellent one. The paragraph concerning the *peculiar providences*
of

of the Jews I particularly attended to. You are surely right. You speak with some diffidence. I hope to shew you might have spoke more positively. The *circumstance of multiplying chariots and horses*, the Bishop of Sarum will be pleased with. It is a favourite point with him.

I am much obliged to you for the relation of Count Zinzendorf. I find he is a perfect enthusiast. So that I have very little farther curiosity about the Moravian church. You can oblige me with a matter of infinitely more importance, and that is a Sketch of your method of Academical Education; which I know enough of you to be assured must be excellent. The studies of humanity and divinity, as I am sure you direct them, are the two barriers to fanaticism and irreligion. You may believe therefore I long much to have a particular account of them. And you do me but justice in considering me, as you say you do, when you write to me, as your entire friend.

That I consider you as such you will perceive by what I am going to tell you. Young Mr. — whom you mentioned once to me in a letter, came to me two years ago in London, as from professor Blackwell, whom I think he called his relation. On which account I received him with great civility and openness; introduced him into good company; and he was by no means backward in making acquaintance. But I was no sooner gone, than he used me in a very indecent manner before this very company,

to

to which on my score he had been welcome : who therefore withdrew their countenance and acquaintance from him. When Dr. Middleton came to town the year after, this gentleman came to him, as he had done to me, and was received in the same manner ; when my friends told him how he had used me, and how they resented it. The Dr. therefore withdrew himself from him likewise. This time I was in town, I met the young gentleman accidentally in the street, who accosted me in the free manner I had indulged him in. But then, having been informed of his behaviour, I treated him with great coldness : and after walking with him the length of the street, parted from him. A year and half ago, I received a kind but complaining letter from professor Blackwell, that he heard not from me, and that he feared I had forgot him : which letter I immediately answered in the friendly manner it deserved. Since that time I have never heard from him ; so am a little suspicious of his pupil's having done some ill office between us : for if he would use me thus freely with my intimate acquaintance in London, what might one not expect from his representations at so great a distance, where his falsehoods could not be easily detected. If you hold any correspondence with professor Blackwell, I should be much obliged to you to give him a representation of this case ; not by way of complaint from a friend, but caution

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tion to one.* I am, dear Sir, with my own
and my Mother's best respects to you and Mrs.
Doddridge,

Your most affectionate friend, brother,
and faithful humble servant,
W. WARBURTON.

L E T T E R L I.

FROM THE SAME.

DEAR SIR,

Feb. 2, 1740—1.

I Had the pleasure of yours of the 22d past,
after a very long and unkind silence. I
did not hear of your illness, and I rejoice in
your recovery. I will in my turn, force you
to

* Dr. Doddridge in answer to the above; taken from his
short hand on the back of Mr. W's. letter. — " I saw
Mr. — the very day after I received your account. And
though I did not think it proper to read him your let-
ter, I could not forbear hinting what related to him in
it. He assured me, that the gentleman who represented
what he said of you after you left the company, must
have misunderstood him. And indeed, he has always
spoke of you in so respectful a manner to me and every
body else, where I could trace the conversation, that I
hope it was a mistake. But if it were not, I beg you
would forgive him, and place it to my account. And
though I shall never have an opportunity of forgiving
you any thing, I will endeavour to make it out another
way by loving you, if I can, so much the better."

to a speedy answer. For I desire the favour of you, that you would send me all the texts in the Old and New Testament, which you know, either to be urged by others, or that you yourself think have any weight, towards proving that a future state was taught by the mosaic dispensation. It will be necessary for me to examine those texts, and I myself can find so few in the Bible, that I suspect the point I have to maintain prejudices me so as to hinder my discernment. This therefore will be of great use to me. And I do not know any one more capable of giving me this assistance. But to shorten the trouble I give you, you need only mark the texts in a list, except where the inference from the text is so fine, that you may reasonably suspect I cannot see it. The sooner you do this the greater will be the favour. Nor need you mark, who it is that employs each text in this argument, for I do not intend to take any particular notice of any one on this head.

You are the first who gives me the agreeable news of your Second Volume. But that it has not been yet delivered to my bookseller is very certain. Now I know it is published, I shall take care to send for it; and make no doubt, but it will afford us as much delight and instruction as we received from the first. The regard you shewed to my Mother in her favourite part of the work is very obliging. She had been often enquiring after the second

N volume

volume with great impatience, so that the news was received with great pleasure, and she charges me to make her compliments on this occasion.

I am glad you think any hints I gave you worthy of appearing in so valuable a work. You were master of them in what manner you thought fit, and you used me with too much ceremony and deference. I have reason to ask your pardon for being freer with your name than you would choose to be with mine: for I had occasion to quote a paragraph of yours of a passage in the evangelists. But the truth was, I wanted your authority to support what I was upon, and you had no want of mine.

I am very confident your abridging the Bishop of Sarum's fourth Dissertation will be a very agreeable thing to him. For it is a favourite point with him. I have in the second volume had occasion to speak of the *prohibition of Cavalry*, but whether in a manner he will like so well I know not: though I think I have made it appear, the Israelites could never have conquered Canaan from the seven nations by human force alone, with only infantry. But I give other momentous reasons for the prohibition, besides manifesting the divine power.

What you say about Mr. — is extremely obliging. I could easily do much greater matters for you than forgetting the treatment I complained of. I therefore heartily forget it, and desire you would assure him of my esteem and best respects. But as trifling as what I give,
and

and what you ask is, that you may not think it to be altogether nothing, I can assure you I have reason to be as confident of the fact, as if I myself had been an eye and ear-witness of it. But he is a very young man, and such a slip is pardonable enough, as soon as ever one begins to be sensible of it.

And now, dear Sir, I am to thank you for your friendly and obliging concern for my reputation. What you observe of that absurd account of my first volume in the *Works of the Learned*, is exactly true. I believe there never was so nonsensical a piece of stuff put together. But the Journal in general is a most miserable one; and, to the opprobrium of our country, we have neither any better, nor, I believe, any other. And that this will never grow better I dare be confident, but by such an accidental favour as this you design it.* I alto-

N 2

gether

* Extract from a Letter of Dr. Doddridge to Mr. Warburton. — "And now, Sir, I will tell you what I meant by extorting an answer. It is this, I am far from being pleased with the manner in which the Extracts from Books are generally made in the *Works of the Learned*, and other monthly papers of that kind. I think it would be more for the credit of our nation abroad, and the improvement of it at home, that these accounts should be a kind of *Abridgement* of the most material things contained in books of importance; which might give those, who have never read them, some idea of their contents, and revive in those who have read them, an impression of their most material passages. This is what I would especially wish, where so valuable a book as yours

gether approve of the method you propose to take in abstracting it; and Robinson, I dare say, will not presume to alter a word: I am sure I would not: and therefore my seeing it before he prints it will be needless. I will take care you shall have a copy sent you before publication. I propose to have it out about Easter: and yet, to my shame, I must tell you, though it consists of three books, the first is not yet entirely printed; and the far greatest part of the other two, I have not yet composed. To let you into this mystery, I must acquaint you with my faults and imperfections, the common occasion of all prophane mysteries. I am naturally very indolent, and apt to be disgusted with what has been any time in my hands or thoughts. When I published my first volume, I intended
to

is in question. And though where every thing is so charming as this second volume will be, if it be like the first, it is difficult to know what to omit, and consequently how to abridge it: yet if you please to trust me, I will do my best, and busy as I am, will in two or three successive articles give such an abstract of it, as may do it the least wrong; and till some translation of it can be made, give the learned world abroad the justest notion of its design, which so narrow limits will permit. Now, if you think this little piece of friendship worth your acceptance, I beg you would let me know, and that you would order the second volume in sheets to be sent me as soon as it is printed off; at the same time letting the author of his paper know, that the affair is lodged in my hands, and consequently, that he is to wait for the first article from me, which I will dispatch as soon as possible."

to set about the remainder immediately, but found such a disgust to an old subject, that I deferred it from month to month, and year to year: till at length, not being able to conquer my listlessness, I was forced to have recourse to an old expedient. That is, begin to set the press on work, and so oblige myself unavoidably to keep it a going. I began this project last year, but grew weary again before I had half got through the first book: and there it stuck till just now, when I set it a going again; and have absolutely promised the bookseller to supply him constantly with copy, till the whole volume is printed, and to get it ready by Lady-day. So that now I hurry through it in a strange manner: and you may expect to find it as incorrect as the former, and for the same reason. Yet I had resolved against serving this volume so: and still my evil nature prevailed, and I find at length it is in vain to strive with it. I take no pride, I will assure you, in telling you my infirmities. I confess myself as to a friend without any manner of affectation. And that you may see it is so, I would not have you think that natural indolence alone makes me thus play the fool. Distractions of various kinds, inseparable from human life, joined with a naturally melancholy habit, contribute greatly to increase my indolence, and force me often to seek in letters, nothing but mere amusement. This makes my reading wild and desultory: and I seek refuge from the uneasi-

ness of thought from any book let it be what it will, that can engage my attention. There is no one whose good opinion I more value than yours. And the marks you give me of it make me so vain, that I was resolved to humble myself in making you this confession. By my manner of writing upon subjects you would naturally imagine, they afford me pleasure and attach me thoroughly. I will assure you, No. I have amused myself much in human learning to wear away the tedious hours inseparable from a melancholy habit. But no earthly thing gives me pleasure, but the ties of natural relation, and the friendship of good men. And for all views of happiness, I have no notion of such a thing, but in the prospects which revealed religion affords us. You see how I treat you, as if you were my confessor. You are in a more sacred relation to me: I regard you as my Friend.

It gives me pleasure to hear, Mrs. Doddridge is likely to escape the small pox, and the more so, as you tell me the distemper has been so fatal. We have it now, and have had it for some time in the village from whence I write, (for though my letters are directed to Newark, in this neighbourhood, I reside perpetually upon my rectory.) About forty have had the distemper, and all recovered but two, who, without my knowledge, sent for an Apothecary, who soon did their business. But I have taken care for the future, that those who die of it shall die

die a natural death. The very same case happened here three years ago. The same number then had it, and but two died, and of the same distemper, — the Apothecary. You will judge by this, I am in a good air. The place stands between a low and an high country; the different airs of which are so excellently tempered, that it keeps the place in great health.

I have heard of Mr. Lowman's Book on the *Civil Government of the Hebrews*, but have not read it, and decline doing so till the present subject be out of my hands for many reasons. His Book on the Revelations I never heard of. I am much obliged to you for the recommendation of Mr. Grove's Sermons.

My Mother, I bless God, continues in a tolerable state of health.

I am glad you have been at the Princess's Court. The manner of your reception was not to be questioned. You did wisely in providing against the offer of a present; which would have been infinitely below you.

Dr. Taylor is an eminent physician, and very much your servant. I am,

Dear Sir,

Your most affectionate brother and friend,
and faithful humble servant,

W. WARBURTON.

My respects to good Mrs. Doddridge. I long much to see you both, and it shall go hard with me, but I will see you this summer, if it please God.

L E T T E R LII.

FROM THE SAME.

March 3, 1741.

DEAR AND WORTHY FRIEND,

I Should have not been so long in making my due acknowledgments for your last kind present of your excellent Sermons, as I have found them, had I not been from home when they came, and I am but now just returned.

In November Mr. Pope sent me so pressing an invitation to come to him to Mr. Allen's near Bath, seconded by so kind an invitation of that good man, that I could not decline a long tedious winter journey, by London. I stayed at Widcombe in the most agreeable retired society with two excellent persons, so very dear to me, till after the Christmas-holy-days. The principal occasion and fruits of my going, I hope you will see (*inter nos*) in a little time. My health was then but very indifferent; principally owing to a bilious indigestion, which I had been long troubled with; and which the late writers against me will tell you I have given public proofs of: however it is well for them, that I can digest their usage of me. For this disorder the physicians at Bath advised me to drink the waters. I followed their advice, and the waters were brought hot from Bath every

every morning for me to drink in bed, which I received so much benefit from, that Mr. Allen would engage me to promise to take the first opportunity of returning to them.

From Widcome I returned with Mr. Pope to London. Where my unsettled affairs with my Bookseller's Executor detained me till almost now. My accounts with Mr. G — were altogether unsettled. And as I had made no agreement with him, nor assigned any copy, they were altogether at my mercy for all the profits, farther than the bookseller's allowance, as it is called. But with regard to my friendship for the deceased, I asked only half the clear profits of the editions sold, and two thirds of a third edition of the first volume of the Divine Legation, and a second edition of the second volume, just going to press when G — died: for I saw no reason my favours should be entailed on a rich family that wanted nothing. This last demand of two thirds stuck with them, and after much ill usage in delaying me from time to time, they pressed I should be contented with half the profits, both for the editions sold and unfold: which, against the advice of my friends, I rather chose to comply with, than go to law; though it was a clear case, and I had Mr. Murray* for my standing counsel without

* Now the venerable Earl of Mansfield; to whom in 1758, he dedicated a new edition of the second part of the Divine Legation; "which Dedication deserves to be read by every person who esteems the well-being of society as a concern of any importance."

without fees. But I have followed the old adage, *dimidium plus toto*. However I have tied them from printing any more than these editions, and only a moderate number of them, and have got a legal acknowledgment of the entire copy-right in myself.

Another thing, which will be as unconcerning a piece of news to you as all this, I will mention to you. My friends have prevailed with me to publish my large Critical Remarks on Shakespear. I was too, as it were, necessitated to this on account of the behaviour of Sir Thomas Hanmer, who has had my papers, and is preparing something towards an edition without any communication with me.

And now let me enquire concerning your health, and that of good Mrs. Doddridge's (whom I never mention but with the greatest regard, and never think of but with the highest esteem) and of the rest of your family. I hope you still continue well, and that you particularly are blessed with the same vigour of mind and chearfulness of temper, (the effects of your virtue and piety,) which so well enable you to go through so much business, to the benefit of all you are concerned with, or who have the sense or virtue to be concerned with you, I mean those who read your writings.

Have you seen the late Sermon preached before the Commons last 30th of January? Did you ever see such a one? or will you ever see such another? But if I once fancy myself conversing

THE REV. DR. DODDRIDGE. 187

versing with you, I should tire you with questions. I therefore recommend myself at once to your best affections. I desire always to have your prayers, and am,

Dear Sir,

Your most affectionate brother,
and faithful humble servant,
W. WARBURTON.

Mr. Allen promises that we shall soon have a direct conveyance by the post between this place and Northampton, for I complained much of the long circuit by London.

L E T T E R LIII.

FROM THE SAME.

DEAR SIR,

April 22, 1741.

I Deferred acknowledging your last favour till both my Mother and I had read your second volume. The greatest thing I can say of it is, that it is equal to the first, and the truest thing I can say of both, that they surpass any thing of the kind.

You will receive in a very little time my second volume. I have wrote to Robinson as you directed concerning the Extracts. When you see the book you will find what a trick I have been played: in the most impudent
piece

piece of plagiarism that perhaps ever was known at any time. The story is so ungrateful to me that I cannot think of telling it twice. You will see it in an advertisement prefixed. Pray give it in some proper place one stroke of your pen. The man has foolishly ruined his character. But what then? The proving him a scoundrel is putting him in the way to thrive. It is a Gentleman too and of condition, one Coventry, author of *Philemon to Hydaspes*, to whom I shewed some sheets, and he has stolen my general plan of the *Hieroglyphics*, &c, in a quarto conversation just published. You will wonder I should let such a sort of writer see any thing of mine. But suspend your censure till I tell you the whole history when I see you.

The author of Theophanes Cantabrigienfis is a young man whose name is *Squire*, fellow of St. John's of that university. All I have seen of Morgan is in that pamphlet, and for my part I am amazed that any one should think it worth while to answer the most senseless and abandoned scribler that ever came from Bedlam or the Mint. It seems Mr. Chandler either has or will answer him, being provoked and challenged to it by Morgan; who gets his bread by this infamous practice.

You have seen Middleton's Tully. The last section is a strange superficial thing. His account of the Academic Sect and Tully's sentiments are opposed to mine. For which reason he shewed it me in manuscript. I only desire mine

mine and his may be always read together. He gives an account of the Academy from the apologies of the Academics themselves; and by the same way I could acquit the Pyrrhonians themselves of Scepticism. I say they *pretended* to search for the *probable* in order to determine their judgment, but never found it. He says they did find it. Lucian thought otherwise, who in his true history, speaking of the Happy Islands, and how they were peopled from this world, says, the ancient Greek Sects were all to be found there except the New Academy; who still stuck in the neighbourhood, and obstinately refused to set one foot in the Island: for truly they had not yet found it *probable* whether it was an Island or no.

My best respects and my Mother's to good Mrs. Doddridge, conclude me,

Dear Sir,

Your most affectionate brother and friend,
W. WARBURTON.

L E T T E R L I V.

FROM THE SAME.

DEAR SIR,

May 12, 1741.

I Have a great many thanks to make you for your obliging letter of the 27th past. I beg you would be so good to take a place for

for me in the Northampton coach for Wednesday the 27th instant. I propose to be at Kettering on Monday the 25th at noon, and should be extremely obliged to you for a seat in your chair, that I may send my horses back from Kettering.

I hope you have received the Sheets from Mr. G. or the greater part of them. You will find by the conclusion, why I was so large in the beginning concerning Hieroglyphics, &c. They afford me the opportunity and means of settling two most important points, the *command to Abraham*, and the *nature of double senses of prophecies*. The first has been long the stumbling-block of infidelity. The other, on which the messiahship of Jesus depends, has, with a strange degree of rashness and madness, been given up by some pretended advocates for christianity: particularly by Dr. Sykes in a late Book,* which I take to be in all respects the very worst he ever wrote. Besides his attack on *double senses*, which I have examined, he had a little fling at my account of the Philosophers in the first volume; which I have animadverted on in a postscript at the end of the appendix against a Lawyer who wrote a Book about a future State, believed by the Ancients.†

This

* The principles and connection of natural and revealed religion.

† J. Tillard, Esq. See some account of him in the *Anecdotes of Bowyer*, p. 168.

This is a man of fortune, and it is well he is so, for I have spoiled his trade as a writer. And, as he was both very abusive, free-thinking, and anonymous, I have not spared to expose his ignorance and ill-faith. As for Dr. Sykes, I had in the first edition of my first volume hinted my disapprobation of that miserable discourse on the Demoniacs. I did not then know he was the author. Being afterwards informed of it by some of his friends, who complained of it, I struck the passage out of the second edition. It appears this did not satisfy Dr. Sykes. He would have his revenge. And you see what it is come to. I was only amazed he could not say something more plausible and more learned against my opinion of the Philosophers. It is certainly that part of the first volume against which most might be said.

When I hear you complain of the want of Government in your Academy, it only puts me in mind of the Miser, who, as his endless stores increase, keeps terrifying himself with the fears of want. I have just received a visit from a French gentleman of Paris, whom I could not prevent giving himself the trouble of a journey into Lincolnshire by all I could say. He appears to be an extraordinary person; a man of large fortune and an Advocate of the Parliament of Paris, though a zealous roman catholic, yet the most reasonable one I have ever met with. He has translated the *Alliance* and the first volume

volume of the Divine Legation into French, under the title of *, *between Religion, Politics, and Morality*, and has thrown them into ten Dissertations. And what is most extraordinary, the two last contain my discourse of the *Alliance*, together with long quotations from Bossuet, &c. He tells me my principles differ very little from those of the maintainers of the *Liberity of the Gallican Church*. This will make you laugh, and fortify you in your contempt of the principles of the *Alliance*. How unlucky was I that the *Alliance* was not wrote when the late Archbishop entertained that wise project of an union with the Gallican Church, in which he and some Doctors of the Sorbonne had proceeded so far as to agree on preliminary articles; one of which I remember was, leaving the matter of the real presence undetermined. One of the most remarkable effects of this project was Courayer's writings and banishment. However he has got more by coming here than he could have got in peace at home: and much more by writing for our ordination than he would have got by writing for our faith. But to be sure he deserves it all by so much endeavouring in all his writings to give us a good opinion of *moderate French popery*; a security I suppose against our falling in love with the worst kind of popery, the *English*.

My

* Letter torn.

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Mine and my Mother's best respects to you
and Mrs. Doddridge concludes me,

Dear Sir,

Your most affectionate friend

and very humble servant,

W. WARBURTON.

L E T T E R L V.

FROM THE SAME.

DEAR SIR,

May 28, 1741.

THIS day sevensnight Mr. Gyles gave Mr. Fowler himself the remaining sheets, which I suppose you have received by this time.

After an extremely fatiguing journey in the stage coach with very indifferent company, increased by worse taken up on the road, I reached Mr. Gyles's between eight and nine last night.

I have abundance of thanks to return for the very friendly entertainment I met with at Northampton, from you and your excellent lady. I must tell you frankly, you have more happiness than comes to the share of one man, and to make it the more exquisite, of several kinds. Providence has treated you with a feast of many courses: which none but a good Levite under the old law, when the dispensation was exact, could fairly pretend to. That you may
O long

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long enjoy every part of it, especially "that last and best—which shares and doubles all the rest," is the earnest prayer of,

Dear Sir,

Your most affectionate brother and friend,

W. WARBURTON.

L E T T E R LVI.

FROM THE SAME.

DEAR SIR,

London, June 6, 1741.

I Received your kind letter of the 31st past, on my coming from Twickenham with Mr. Pope, whither I am just now returning.

I am delighted to hear of your purpose of meeting me at Cambridge, and shall certainly let you know the precise time of my going thither; which yet I cannot possibly determine, Mr. Pope and I having several small excursions to make of uncertain motion.

I received a letter the other day from Dr. Taylor, who lets me understand the high satisfaction he took in his journey to Northampton and his acquaintance with you. And how the evening after he left you he had that pleasure contrasted by a very different sort of man, one Stukeley* of Stamford, a Dr. too in his way.

I think here is no literary news. But I can tell

* The Antiquarian.

THE REV. DR. DODDRIDGE. 195

tell you of a certainty that Carthagera is either taken or redeemed at a large price.

Adieu, my dear friend, and with my best respects to good Mrs. Doddridge and the young ladies, believe me to be

Your most affectionate friend and brother,
W. WARBURTON.

L E T T E R LVII.

FROM THE SAME.

DEAR SIR,

London, June 25, 1741.

WHEN your last kind letters with the discourse came to London, I was on a ramble with Mr. Pope up and down, and amongst other places at Oxford.* From whence I am but just returned. I have read over your fine abstract† with great pleasure. It is too good for the journal. I shall reserve it for my use where I recapitulate my long general argument at the end of the third volume, where it will be of use to me. And the rather, because the second volume having had a quick sale, the book is so well dispersed and known that an account of it in the journal is the less necessary.

O 2

My

* See some curious particulars of this excursion to Oxford in the Anecdotes of Bowyer, p. 435!

† See note in Letter LI.

My worthy friend Mr. Caryl* tells me you have been at Cambridge. And is so won with his new acquaintance, that he expresses himself to me in these words, which for once I will not scruple to transcribe from his letter. — “Dr. Doddridge spent a couple of days here last week. I shewed him all the civility I could, at first indeed merely as a friend of yours, but it soon became the result of my own inclinations. He favoured me with much curious conversation; and if I judge right is a man of great parts and learning, and of a candid and communicative temper. I now reckon him amongst my acquaintance and thank you for him. Mr. — the — shire clergyman came hither with the Dr. By two or three things which dropped from him I find he suspects you slight his acquaintance; and truly if it were my case I should continue so to do, for betwixt friends, I take him to be a mere solemn coxcomb.” — You see what liberty I take with my friend’s letter: but the pleasure I had in finding him think of you just as I do, made me think his words as well as his sentiments my property. I am,

Dear Sir,

Your most affectionate brother,

W. WARBURTON.

* Master of Jesus College.

LETTER

L E T T E R LVIII.

FROM THE SAME.

DEAR SIR,

August 5, 1741.

I Have received the very valuable present of your *Ten Sermons*,* which I have read with much pleasure and improvement; they are excellent: and I have the additional obligation and pleasure of finding the author of the *Divine Legation* honoured by your friendly mention of him. You speak of your Sermons on *Regeneration*;† and a farther prosecution of that

O 3

subject

* In 1736, Dr. Doddridge published *Ten Sermons* on the Power and Grace of Christ, and the Evidences of his glorious Gospel. The three last, on the Evidences of the Gospel, were, in some later editions, by the particular desire of one of the first dignitaries of the church of England, printed so as to be had separate from the former. They contain a sufficient defence of christianity, and are well adapted to the use of those, whose office calls them to defend it. It gave the author singular pleasure to know, that these sermons were the means of convincing two gentlemen of a liberal education and distinguished abilities, who had been deists, that christianity was true and divine: and one of them, who had set himself zealously to prejudice others against the evidences and contents of the Gospel, became a zealous preacher and ornament of the religion he had once denied and despised. *Life*, p. 118.

† In 1741, He published some *Practical Discourses* on *Regeneration*. He was sensible of the importance of the subject at all times; and knowing that several
con-

subject under the title of *the Rise and Progress of Religion in the Soul*. I think you need make no apology for writing so many things on practical subjects. They are, when well wrote, by far the most useful to the interests of christianity, as vast numbers of such tracts are a disgrace to it. But, without a compliment, I have never yet seen any write equal to you on practical subjects.

As I came down from London I dined at Bugden with the Bishop of Lincoln, where I accidentally met with Mr. —. He has a very good look, and I believe is a good man, but is too trifling where he proposes to be most serious; for I had his company some miles on the road. Dr. Newcome, Master of St. John's, was much taken with you, but blamed Mr. — for not telling him that it was Dr. Doddridge of Northampton, because he believes he said some things too freely of the dissenters.

I un-

controversies had, about that time, been raised concerning it, he chose to treat it more largely than he had done before; lest these controversies should have been the means of unsettling men's minds, and have led them into some particular errors, or into a general apprehension, that it was a mere point of speculation, about which it was not necessary to form any judgment at all. These lectures, being preached on Lord's-day evenings, were attended with uncommon diligence, by many persons of different persuasions; and God was pleased to make them the means of producing and advancing, in some who heard them, the change which they described; and since their publication, they have been useful to the same purpose. *Life*, p. 119.

I understand by a common friend that I have much disgusted Dr. Middleton in what I have said of Moses's fraud, the serpent; and the papists borrowing of the pagans: which last particular affects him most because he is about publishing a new edition of his Letter from Rome. I find he cannot bear contradiction, though I did it with the utmost candour. Nay, he told our common friend Dr. Taylor, that there were some things in my Vindication (the little pamphlet wrote soon after the publication of the first volume) which displeased him; but he attributed them to the instigation of Bishop — his mortal enemy. Is not this amazing, when he had taken the same kind of liberty with me in his Tully, where he speaks of the genius of the Academic Philosophers, and the sentiments of Tully about a future state. I sent such an answer as was proper. Whether he will come to a better mind, I cannot tell, but you shall know when I do. You see to what disasters we authors militant are exposed. My respects and service to Mrs. Doddridge. I am,

Dear Sir,

Your most affectionate friend and brother,

and obedient humble servant,

W. WARBURTON.

L E T T E R LIX.

FROM THE SAME.

DEAR SIR,

Feb. 14, 1742—3.

I Should not have been so long in making my best acknowledgments for your last kind letter, had not my absence from home, and a late unhappy domestic affair prevented me and engrossed all my thoughts—the misfortunes of an excellent sister and her children by her husband's ill success in trade, yet attended to with the utmost honesty and sobriety; so that, to his own ruin, he has been a considerable benefactor to the public while in trade, and his creditors at last no losers, but himself undone. I do not know whether this be an alleviation or aggravation of the misfortune. But I can tell you with the utmost truth, that I share with this distressed sister and her children (who all live with me) the small revenue it has pleased God to bless me with, with much greater satisfaction than others spend theirs on their pleasures. I do not know how it is, but though I am far from being an hero, yet I find Brutus expresses my exact sentiments, when he says to Cicero, *Aliter alii cum suis vivunt. Nihil ego possum in Sororis meæ Liberis facere, quo possit expleri voluntas mea, aut officium.* But you will reprove me I know for this false modesty in apologizing for this comparison; and say, Where is the wonder, that
a man

a man who pretends to be a christian should not come behind a pagan, how great soever in the performance of moral duties? However this may be, I can assure you my only concern on this occasion was for an incomparable Mother, whom I feared the misfortunes of a favourite daughter would have too much affected. But, I thank God, religion, that religion which you make such amiable drawings of in all your writings, was more than a support to her. But I ask pardon for talking so long of myself. This is a subject I never choose to talk of, yet I could not forbear mentioning it to a man I so much esteem, and whose heart I know to be so right.

It was with great concern I found Mrs. Doddridge so ill at Bath. I know the grief this must have occasioned you. But I know your sufficiency. I trust in God she has by this time received the expected benefit from the waters. It was by accident I saw her name in Leake's book (for then I had not received your last) a little before I left Mr. Allen's. I visited her twice. The first time she was going out to drink the waters, the second time a visiting: so I had not the pleasure of much of her company. You may be assured, I would not hinder her the first time; and I made a conscience not to do it the second: for it was a new acquaintance she was going to make; a matter perhaps as useful to her amusement, while she stayed at Bath, as the other for her health.

Thus

Thus you see, my good friend, we have all something to make us think less complacently of the world. Religion will do great things. It will always make the bitter waters of Marah wholesome and palatable. But we must not think it will usually turn water to wine, because it once did so. Nor is it fit it should, unless this were our place of rest where we were to expect the bridegroom. I do the best I can, and should, I think, do the same, if I were a mere pagan to make life passable. To be always lamenting the miseries of it, or always seeking after the pleasures of it, equally take us off from the work of our salvation. And though I be extremely cautious what sect I follow in religion, yet any in philosophy will serve my turn, and honest Sancho Panca's is as good as any; who on his return from an important commission, when asked by his master, whether they should mark the day with a *black* or a *white* stone; replied, 'Faith, Sir, if you will be ruled by me, with neither, but with good *brown Ochre*. What this philosopher thought of his commission, I think of human life in general, *good brown Ochre* is the complexion of it.

I got home a little before Christmas, after a charming philosophical retirement in a palace with Mr. Pope and Mr. Allen for two or three months. The gentleman I mentioned last is, I verily believe, the greatest private character that ever appeared in any age of the world. You see his munificence to the Bath-Hospital. This is but a small part of his charities, and
charity

charity but a small part of his virtues. I have studied his character even maliciously, to find where his weakness lies: but have studied in vain. When I know it, the world shall know it too for the consolation of the envious; especially as I suspect it will prove to be only a partiality he has entertained for me. In a word, I firmly believe him to have been sent by Providence into the world, to teach men what blessings they might expect from heaven, would they study to deserve them.

I received your agreeable present of your Pupil's Sermons,* with your Life of him, which my nephew has read with great pleasure, and you have both our most hearty thanks for it. He is now of Jesus College in Cambridge. But I take what care I can myself of his education. He is very promising, and I hope will prove a comfort to an excellent, though unfortunate Mother.

Dr. Taylor has just now shewn me the first part of your excellent answer to Christianity not founded on argument; which he highly esteems, and we wait impatiently for the second.

Will you forgive my concluding without overlooking this sad scribble, which I should be even afraid to do had I time. But now I have not a moment more than to conclude with my best respects to Mrs. Doddridge,

Dear Sir,

Your most affectionate and faithful
friend and brother,

W. WARBURTON.

* By the Rev. Mr. Thomas Steffe.

L E T T E R L X.

FROM THE SAME.

DEAR SIR,

Prior-Park, 1747.

I Had the favour of your letter, and along with it Colonel Gardiner's Life, which I have just read through with very great pleasure. Nothing can be better or more judicious than the writing part. Many considerations made the subject of great importance and expediency. The celebration of worthy men who sacrificed themselves for the service of their country; the tribute paid to private friendship; the example, particularly to the soldiery, of so much virtue and piety, as well as courage and patriotism; the service done to the survivors of their families, are such important considerations, as equally concern the writer and the public. I had a thousand things to remark in it which gave me pleasure. But I have room but for two or three. The distinction you settle between piety and enthusiasm in the 78th page, is highly just and important, and very necessary for these times, when men are apt to fall into the opposite extremes. Nor am I less pleased with your observations on the *mutilated form of christianity* in the 130th page: we see the terrible effects of it. The same pleasure your 162d and 163d pages afforded me. Your Hymns are truly pious and poetical. The note at the bottom of page 176, is fine. I entirely agree in your sentiments concerning the extraordinary circum-

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circumstance of the good man's conversion. On the whole, the book will do you honour, or what you like better, will be a blessing to you by its becoming an instrument of public good.

Mr. Allen, (who is now upon beginning your book) Mrs. Allen and my wife join with me in our best respects. I am, Dear Sir,

With the truest esteem,

Your most affectionate servant,

W. WARBURTON.

L E T T E R LXI.

FROM THE SAME.

DEAR SIR,

Bedford-Row, June 10, 1749.

MR. Allen has just sent me your kind Letter; and tells me, I am obliged to you for your Sermon,* which he commends extremely. Your Essay on Inspiration is a well-reasoned and judicious performance.

I think you do not set a just value on yourself, when you lend your name or countenance to such weak, but well-meaning rapsodies as — —. This may do well enough with the people; but it is the Learned that claim you. And though the intermixing, with works of this cast, *sober* books of devotion of your own composing, becomes your character, and is indeed
your

* On the Peace concluded with France and Spain.

your duty; yet your charity and love of goodness suffer you to let yourself down in the opinion of those you most value, and whose high opinion you have fairly gained by works of learning and reasoning inferior to none. Forgive me this freedom.

The Divine Legation I am proceeding with in good earnest. I have been a little diverted upon an important subject: viz. in writing a Discourse to prove the miraculous interposition of Providence in defeating Julian's attempt to rebuild the Temple at Jerusalem. It is in three parts. The first to establish the truth by human testimony, and the nature of the fact. 2. An Answer to Objections. 3. An Enquiry into the *nature* of that evidence which is sufficient to claim a rational assent to the miraculous fact. It is in the press, but will not be published till Winter.

I imagined I had communicated my grief to you for the greatest loss I ever had, in that of the best parent and woman that ever was.*

It

* — I have lived some time in the world; and, blessed be God, without giving or taking offence. This time has been spent in my parish church (for I am a country clergyman, and reside constantly on my cure) in the service of my neighbour, in my study, and in the offices of filial piety,

With lenient arts t' extend a Mother's breath,
Make languor smile, and smooth the bed of death,
Explore the thought, explain the asking eye,
And keep a while one Parent from the sky.

Bishop Warburton's Works, Vol. vi, p. 12, 13.

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It yet hangs heavy upon me, and will do so while I live. God preserve you in the possession and enjoyment of all those blessings most dear to you. Which brings me to remember, with my best compliments, good Mrs. Doddridge, and to assure you, that I am with the highest esteem,

Dear Sir,

Your very faithful and affectionate
humble servant,
W. WARBURTON.

L E T T E R LXII.

FROM THE SAME.

DEAR SIR,

June 15, 1750.

YOUR favour of the 17th of May was sent me to London, where I then was, and yet am till to-morrow, when I return to Prior-Park.

I am greatly flattered by your thoughts of Julian: because I know the sincerity of your professions.

Some people of consideration would persuade me to take to task at the end of the second volume of Julian a chapter of one Hume on Miracles in a rank atheistical book called *Philosophical Essays*: and as the subject of the second part may be a little ticklish, perhaps it
may

may be prudent to conciliate warm tempers by such a conclusion.

I was very sincere in the hint, which you are pleased to call advice, of my last letter; as I am in saying that I do not know of any thing which your abilities and application are not capable of.

You are very good to enquire after my motions. I shall be in town either in June or July. Towards the decline of summer I have some thoughts of taking a journey into Lincolnshire. If I do, I may take Northampton in my way, and will take my chance of finding you at home.

As to the *Disquisitions* I will only say, that the temper, candour and charity with which they are wrote are very edifying and exemplary. I wish success to them as much as you can do. But I can tell you of certain science, that not the least alteration will be made in the ecclesiastical system. The present ministers were bred up under and act entirely on the maxims of the last. And one of the principal of his was *not to stir what is at rest*. He took a medicine for the stone that killed him: and on his death-bed he said, he fell by the neglect of his own maxim. Those at the head of affairs find it as much as they can do to govern things as they are, and they will never venture to set one part of the clergy against another; the consequence of which would be, that in the brigues of political contests one of the two parties would

would certainly fall in with the faction, if we must call it so, against the court.

Your truly divine labours are not only more excellent, but will certainly prove more fruitful.

But above all, I join with your friends in encouraging you to a subscription; which I make no doubt will turn out a considerable benefit. Books of infinitely less importance have lately done so. And I ardently wish, that one who has deserved so greatly of our common christianity, may not have the whole of his reward to wait for in another life.

To understand that all your good family are well, gives me extreme pleasure. My truest respects to all; and particularly to the young gentleman, who is beginning his studies. I must now begin to call him my learned friend, and have sent him a magnificent edition, which no money will buy, (I mean they are not to be sold) of the Essay on Man, and Essay on Criticism. Believe me to be ever with the truest esteem,

Your most affectionate friend and brother,
W. WARBURTON.

L E T T E R LXIII.

FROM THE SAME.

DEAR SIR,

Prior-Park, Sept. 2, 1751.

YOUR kind letter gave me, and will give Mr. Allen great concern; but for ourselves, not you. Death, whenever it happens, in a life spent like yours, is to be envied, not pitied, and you will have the prayers of your friends, as conquerors have the shouts of the crowd. God preserve you; if he continues you here, to go on in his service; if he takes you to himself, to be crowned with glory.

Be assured the memory of our Friendship will be as durable as my life. I order an enquiry to be made of your health from time to time: but if you fatigue yourself any more in writing, it will prevent me that satisfaction. I am,

Dear Sir,

Your most affectionate friend and brother,

W. WARBURTON.

LETTER

L E T T E R LXIV.

FROM THE REV. DR. MILES.*

Tooting, May 9, 1739.

REV. AND DEAR SIR,

WHEN you can afford so little of your time to favour your friends with a few lines, I, who am not worthy to be named among them, must look upon myself as doubly obliged to you for your letter of the 7th instant. While I read its contents with pleasure, I cannot help mingling a concern for you; and it is not without some regret, that I reflect on my having done any thing to break in upon your valuable hours, when I fear I shall not be able to recompense you. Else you will receive with this, and it is at your service, as long as you want it; as is any other book you may desire out of my small collection; for I think I ought to deny myself, if I can be any ways helpful to you, or promote that valuable work you have under your hands.— I must beg leave utterly to disclaim the name of Critic, having had little opportunity, through a very uncertain state of health, and other avocations, for reading. But unfurnished myself, I have endeavoured, as my pocket would afford, to procure the learning of others to help me;

P 2

for

* Fellow of the Royal Society.

for indeed I cannot do without a guide. Sometimes I meet with no satisfaction from the most celebrated writers: and I am sorry to see much time and pains spent on determining that which is of small importance, in comparison of some things which are wholly past by, or but slightly touched on.

I cannot sufficiently express my thankfulness to you for the readiness you shew to encourage the Charity, which I endeavoured according to my poor ability to recommend. It is what, ever since I heard of it, I have been much concerned to see succeed; and it is, I trust, a good omen, that so many among us have so cheerfully promoted it. Surely amidst our just complaints, this may be an encouragement to us, that so many hearts and hands have been open to pity and relieve the necessitous, especially as they were related to the Ministers of Jesus Christ. May we not look on this, as a token for good, and conclude that the gracious presence of God is still with us.

Too frequent avocations have robbed me of the pleasure and profit, I should have reaped by going through your late excellent work; which I cannot but look upon as calculated to serve all serious and judicious christians, by confirming their faith, and promoting their comfort and holiness, as far as I have had time to converse with it. And I cannot help expressing my satisfaction in the great pains you have taken to defend the Sacred History against the

the cavils of Infidels by just criticism. Our present circumstances (God knows) call for such endeavours: though many plain, honest christians, being unapprehensive of any danger, may think them unprofitable. The method you have fallen into will be likely to serve such valuable ends, and will much more than countervalue any imaginary disadvantages attending it to common readers. One or two I have heard of (as I expected I should) who seem at a loss how to understand your design in harmonizing the evangelic History, expecting (though without ground, had they seen your proposals) to have had an Exposition of the four Evangelists in the order of the said Books as they stand in the New Testament. But a little pains and use, with all the necessary helps you have furnished them with, will remove all difficulties of this kind. However, not only by this means, but on many other accounts much more considerable, it so happens, that your performance and Dr. Guyse's do by no means interfere. His may suit the capacity and taste of those who may look upon yours perhaps somewhat above them. And I am bold to say, yours will be serviceable to many others, who do not stand in much need of his, or will be disappointed in consulting it. I speak my poor opinion freely, under no manner of prejudice, I think from conviction; for I heartily pray God, a divine blessing may succeed his endeavours, together with yours, to render the blessed Gospel the

object of men's higher esteem, and the means of promoting that most excellent design for which it was given us. But I am sorry the Dr. has not taken a little more care in his style, for the reason I wish him success. Some few passages I have met with, which are far from being grateful to me, in the little I have read; and some superfluities; others not quite so just. Luke ii. 1. οὐκ ἔμελλεν for the Roman Empire, you know is a mistake. I have by me the Glossary Mr. Lardner refers to, in which it is rendered, the whole Land, i. e. of Judea. I think in Dr. Guyse's circumstances and situation, he ought not to have neglected to consult Mr. Lardner's Credibility; which if he had done, I cannot but think, he would have fallen in with his fine criticism, clearing so satisfactorily, the difficulty about the Taxing when Cyrenius, &c.

I will now tell you what has occurred in an anonymous writer just come to hand, which I presume you have not yet seen, and should be glad to have your opinion of the justness of the Criticism. It is on Luke iii. 23. *And Jesus himself began to be about thirty years of age.* The author, supposing the years of Tiberias to be computed from the death of Augustus, says, that the πρῶτον ψευδος, the spring and principal cause of all the difficulty &c, arises from our mistaking the true sense and meaning of the word ἀρχομενος. For, says he, while we confine it to signify *incipiens*, it is impossible to defend

defend the passage as good greek, or to turn it into any other language, so as to make good sense of it. He therefore seeks for another sense of the word. And says, the verb signifies, Sum sub principatu, seu dominatu, Sum sub imperio. Sæpe redditur, pareo, vel obtempero; quoting Steph. Thesaur. in voce αρχομαι, p. 561, and Herodian, Xenophon, Plato, and Josephus. Accordingly, he would thus render the clause, "*Jesus was obedient, or lived in subjection, to his parents about thirty years, being as was supposed, &c.*" The Title of this Pamphlet is, *A Critical Examination of the holy Gospel according to St. Matthew and Luke, with regard to the history of the birth and infancy of our Lord Jesus Christ. By the author of the Vindication of the History of the Septuagint.* His attempt is to prove the birth of Christ to have been on the 25th of December. I had not met with this Book (not being invited to inquire for it by the title) had I not seen it commended (as to the Criticism now mentioned) by Mr. Yardley, preacher at Highgate, who has just published an octavo volume, entitled, "The Genealogies of our Lord and Saviour Jesus Christ, as recorded by St. Matthew and St. Luke, critically examined, &c." I shall be very thankful to you for your opinion, at your leisure. I am better reconciled to his sentiment in this point, than I am like to be, as to his fixing the birth of Christ on December 25th; for I am not convinced by his reasonings: possibly I may not under-

stand him right by once reading his arguments, especially as I have long thought (with the most) differently from him. He says of himself in his preface very modestly, "I am but a Layman of mean and indifferent parts at best, and only of a midling rank in life, and frequently engaged in business of a very different nature." But certainly he is one, who has by some means or other, well acquainted himself with chronology, antiquities, &c. It may not be amiss, if I here insert his authorities, that you may turn to them, if you think fit, if you have his editions. Herodian, Lib. vi. p. 140. Ed. Steph. 1581. — Xenoph. de Instit. Cyri, Lib. vii. p. 178. Ed. Par. 1625. — Id. de Exped. Cyri, Lib. viii. p. 238. — Steph. in Thesaur. in voce *vege*. — Joseph. Antiq. Lib. xv. c. 9. p. 691; and Lib. viii. c. 10. p. 368; no edition mentioned.

I think with pleasure on the approaching time, when (a kind Providence concurring) I shall see you at Tooting; and the rather as you are so good as to give us hope of spending a Lord's Day with us; which without any compliment, will be not only a most friendly office to me, but, which is much more important, a means of promoting (through his blessing who gives the increase) my own edification with that of my friends. For I can say for myself and them, that you will come to us with as much advantage from our esteem and affection, as any one minister of Jesus Christ in the three kingdoms;

kingdoms; and I trust we shall have abundant reason to rejoice in your coming to us in the fulness of the blessing of the Gospel of Christ.

It is high time to release you. My sincere wish for you is, that your strength may be equal to your day, and that the success of your labours may relieve your mind under the toil of them. May I venture to express my concern for you, lest while you are enlightening others, you perish, alas! too fast. Cherish your health, that we may long rejoice in your light, if it be the will of God. Excuse the freedom of a sincere friend, and believe that I am

Your most affectionate brother,
and obliged humble servant,
HENRY MILES.

L E T T E R LXV.

FROM THE SAME.

REV. AND DEAR SIR,

1741.

I Am very sensible how reasonable it is, I should have made an apology to you before now for my long silence; and hoped I should have had an opportunity of doing it in another manner than I can by pen and ink, but I am not likely to have it now. Forget you I never did, nor shall I cease to remember

ber you with my most affectionate wishes, while I have my memory.

I had many things to have mentioned in your second volume, for which I think myself bound to return you my most hearty thanks; but am at present incapable of it, my cold so affecting my eyes that I have been able to make little use of them for these several days past.

I have been particularly pleased with your Note on Luke xxii. 42. "Father, if thou be willing, remove this cup from me," as well as your Paraphrase. I have myself heard from the pulpit more than once, what the author* of *Jesus Christ the Mediator*, (page 48,) so justly complained of, with great concern, and that from those from whom I should have expected better things. The first writer I know of that departs from the common opinion among ourselves, is Dr. Thomas Jackson. It is worth while to read what that sensible writer says, if you have his works. Vol. II. p. 813, 817, and 947.

You intend (God willing, and I trust he will enable you) to proceed to the Acts of the Apostles. In writing on which Book you will perhaps more deliberately consider who the *Hellenists* were. I never yet saw that question resolved to my entire satisfaction, and shall be glad to hear your opinion concerning them. Heinsius and Salmasius were antagonists you know on this subject.

You

• Mr. Tomkins.

You mentioned to me Archbishop Leighton's Works. I bless God I ever met with them. There is a spirit in them, I never met with in any human writings, nor can I read many lines in them without being affected: though you know all his works are imperfect and inaccurate.*

I am constrained to end this very broken epistle, with my best wishes that every desirable blessing may be your portion and that of all yours, and that you may daily grow in usefulness, and be long continued a blessing to the Church of Christ. I am,

Your most affectionate brother, &c.

H. MILES.

P. S. Do you know any thing of one Mr. Charles Orme, of Ashby-de-la-Zouch? or have you seen his improved Barometers? I very much like the account given of them in the Philosophical Transactions, and would be glad to purchase one, if not too dear.

* In 1748, Dr. Doddridge revised the Expository Works and other remains of Archbishop Leighton, and translated his Latin Prelections.

L E T T E R LXVI.

FROM THE SAME.

DEAR SIR,

Tooting, March 13, 1743—4.

I Am too sensible what your engagements are to be at a loss for a reason of your silence, and hope you will not impute mine to a regard to ceremony, but to what, I beg leave to assure you is the real cause, want of time, together with an unwillingness to rob you of that which you have so little to spare for more important occasions.

I must ask your acceptance of Mr. Boyle's Life, as a small testimony of the sense I have of the many obligations I am under to you: it should have been offered you before, but not having seen Mr. Millar lately, I knew not of his intention to publish till I saw the advertisement. Some things in it I know will please you: the collecting the materials cost me more time than most will be aware of: and in sending them to the compiler I had a particular regard to those which recommend his amiable character as a zealous promoter of the interests of christianity, and a lover of all the real friends of that best religion, without distinction of parties. I have wondered so great a benefactor to New England has been passed over in silence by such
a writer

a writer as Cotton Mather. You will see I have endeavoured to do justice to his character in the Appendix, and must own, that the charter for propagating the gospel in that country is what I indeed pressed to have inserted; though it was objected to as what would swell the book too much. I need not tell you, this is a different thing from that which the established Church obtained some years after. I thought it worthy to be preserved (for I cannot learn it is any where in print) and I flatter myself you will be of my mind; the language of it (I was going to say) sounds a little odd from the mouth of Charles the second, or rather it is too religious to be signed by him. No one, who has not the honour of being known to Archbishop Herring, has a greater veneration for him than myself, but I cannot see the propriety of the Dedication for many reasons. I think it ought to have been dedicated to the Royal Society, but the procedure was gone too far before I knew it. It is now Mr. Birch's compliment to the Archbishop.

Permit me to thank you heartily for the lines you have sent me out of your Hymn, which were verified indeed in a surprising manner. I trust our gracious God will go on to fight for us; and am very glad to observe the hand of Providence has been acknowledged by persons of all ranks and persuasions, in that happy defeat of our enemies.

I re-

I remain with great respect and humble service to Mrs. Doddridge,

Your obliged and most affectionate brother,
and humble servant,
H. MILES.

L E T T E R LXVII.

FROM DR. PYE.

DEAR SIR,

Mile-End, 1739.

I Cannot sufficiently express my gratitude to you for your very kind and seasonable letter and sermon. My wife and I look upon ourselves now as your friends, in the best sense of the word; since you have manifested to us so much tenderness and compassion in our late circumstances of grief, and to us, uncommon sorrow: I call them late circumstances; because the time is already come, when we can I am sure, both of us speak of the Death of our Children with thankfulness, and think of them with pleasure. What philosophy could not do, christianity has done. To the author of our religion and our consolation be the glory.

I cannot in a better manner express our thoughts upon this occasion than in the following lines; which I wrote a few days after the death of our two children, for the use of my then mourning wife and myself. You may call it a short Letter from my dear girl to us, just after she had

had ceased to breath, and a little before her brother's death.

—"Your tender care, and fond, though rational love of all your children; with your agonies under the apprehension of parting with me, and my dear brother; are the most convincing proof of the reality and greatness of your sorrow, now I am gone, and he is just upon the wing to follow me to the unknown world. But he who made us has called us away, and we cheerfully obeyed the summons: and I must tell you, though you both already know it, that he expects from you, not only that you meekly and calmly submit to such a seemingly severe dispensation of his Providence; but that you also rejoice with me in it, because it is the will and pleasure of our Father.

"I, young as I was, am an inhabitant of heaven; already see the beauty and harmony of that little chain of events, that related to my short abode in your world, and the manner of my leaving it: and when you see things as they really are, and not as they may now appear to you, will confess and adore the divine goodness, in so early taking us from your embraces.

"God, who made all things for the manifestation of his adorable perfections, gave us our being from you: Adore him therefore for his goodness, in making use of you as instruments, in the course of things, to usher us into the world. Ask not why he so early removed us: We sufficiently answered the great
end

end of our short being; if, at the same time we gave you pleasure, while living, you were disposed to lead us by your examples and precepts, into the paths of virtue and religion; and if, by the loss of us, you become examples of patience and submission to the divine will; which, next to doing the will of God, bears the greatest name in our world.

“ Let therefore all the little incidents in our lives, the remembrance of which are apt to renew your sorrow, be so many occasions of joy to you; inasmuch as they recall the pleasant ideas you once delighted in: and let the very melancholy thoughts of our sickness and early death, be changed for those bright ideas of what we now enjoy; and what you will, I hope, one day see us possessed of.—” I am,

Dear Sir,

Your most obliged and very humble servant,

SAMUEL PYE.

My wife joins with me in my services to your lady, and in the sincerest wishes of prosperity to you and yours.

LETTER

L E T T E R LXVIII.

FROM COLONEL GARDINER.*

MY DEAR DOCTOR, Leicester, July 9, 1739.

I Know not how the reading of my letters may move you, but I am sure I never received any that had a greater influence upon me than yours have had; and much do I stand in need of every help to awaken me out of that spiritual deadness, which seizes me so often. Once indeed it was quite otherwise with me, and that for many years.

Firm was my health, my day was bright,
And I presum'd 'twould ne'er be night:
Fondly I said within my heart,
Pleasure and peace shall ne'er depart.

But I forgot, thine arm was strong,
Which made my mountain stand so long:
Soon as thy face began to hide,
My health was gone, my comforts dy'd.

Here lies my sin and my folly. And this brings to my mind that sweet singer in our Israel, I mean Dr. Watts: for you must know, that I have been in pain these several years, lest that

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* In 1747, Dr. Doddridge published, "Some remarkable Passages in the Life of Colonel James Gardiner, who was slain by the Rebels at the Battle of Preston-Pans, Sept. 21, 1745." See page 111 of these Letters.

excellent person should have been called to heaven before I had an opportunity to let him know, how much his works have been blessed to me, and of course of returning him my hearty thanks: for though it is owing to the operation of the Blessed Spirit, that any thing works effectually upon our hearts, yet if we are not thankful to the instrument which God is pleased to make use of, whom we do see, how shall we be thankful to the Almighty, whom we have not seen? Therefore, dear Doctor, I must beg the favour of you to let him know, that I intended to have waited upon him in the beginning of last May, when I was in London; but was informed, and that to my great sorrow, that he was extremely ill, and therefore I did not think that a visit would have been seasonable; especially considering that I have not the happiness to be much acquainted with the Doctor; but well am I acquainted with his works, especially with his Psalms, Hymns, and Lyrics. How often, by singing some of those, by myself on horseback and elsewhere, has the evil spirit been made to flee away,

When e'er my heart in tune was found,
Like David's harp of solemn sound.

I desire to bless God for the good news of his recovery; and intreat you to tell him, that although I cannot keep pace with him here, in celebrating the high praises of our glorious Redeemer, which is the great grief of my heart;
yet

yet I am persuaded, that when I join the glorious company above, where there will be no drawbacks, that none will out-sing me there; because I shall not find any that has been more indebted to the wonderful riches of divine grace than I.

Give me a place at thy saints feet,
Or some fall'n angel's vacant seat;
I'll strive to sing as loud as they,
Who sit above in brighter day.

I know it is natural for every one, who has felt that almighty power which raised our glorious Redeemer from the grave, to believe his case singular. But I have made every one in this respect submit, as soon as he has heard my story, and if you seemed so surprised at the account which I gave you, what will you be when you hear it all?

Oh, if I had an angel's voice,
And could be heard from pole to pole;
I wou'd to all the list'ning world
Proclaim thy goodness to my soul.

Dear Doctor, if you knew what a natural aversion I have to writing, you would be astonished at the length of this letter, which is, I believe, the longest I ever wrote. But my heart warms when I write to you, which makes my pen move the easier. I hope it will please our gracious God long to preserve you a blessed instrument in his hand of doing great-good in

the church of Christ. And that you may always enjoy a thriving soul in a healthful body, shall be the continual prayer of,

My dear Doctor,

Your sincere friend and most faithful servant,

JAMES GARDINER.

L E T T E R L X I X .

FROM THE SAME.

MY DEAREST FRIEND, Ghent, Nov. 16, 1742.

I Am favoured with your very welcome letter of the third instant, for which I return you my hearty thanks: for it has been matter of great praise to me upon a double account; first that Mrs. Doddridge is in so good a way of recovery; and also that our gracious God vouchsafes to give you such manifestations of his favour and loving kindness. As for me, I am indeed in a dry and barren land, where no water is. Rivers of waters run down mine eyes, because nothing is to be heard in our Sodom, but blaspheming the name of my God; and I am not honoured as the instrument of doing any great service. It is true, I have reformed six or seven field officers of swearing. I dine every day with them, and have entered them into a voluntary contract to pay a shilling

shilling to the poor for every oath; and it is wonderful to observe the effect it has had already. One of them told me this day at dinner, that it had really such an influence upon him, that being at cards last night when another officer fell a swearing, he was not able to bear it, but rose up and left the company. The first time, I dare answer for it, that ever that happened to him. So you see, restraints at first arising from a low principle may improve into something better.

My dear friend, I wrote to you that I was in hopes of having the pleasure of seeing you this winter: and to be sure it would have been a great one to me: but we poor mortals form projects, and the almighty ruler of the universe disposes of all as he pleases. A great many of us were getting ready for our return to England, when we received an order to march towards Frankfort, to the great surprise of the whole army. Neither can any of us comprehend what we are to do there; for there is no enemy in that country, the French army being marched into Bavaria, where I am sure we cannot follow them. But it is the will of the Lord; and his will be done! I desire to bless and praise my heavenly Father, that I am entirely resigned to it. It is no matter where I go, or what becomes of me, so that God may be glorified in my life, or my death. I should rejoice much to hear, that all my friends were equally resigned.

I stand much in need of your prayers. I hope God will bless you and yours more and more. My dearest friend, I am always with the greatest sincerity,

Your most faithful, most obliged,
and most humble servant,
JAMES GARDINER.

L E T T E R LXX.

FROM THE SAME.

Ghent, January 24, 1742—3.

MY DEAR DOCTOR,

YOUR friendly letter of the fourth instant, has occasioned me no small uneasiness. The very thought of your having been in so much danger has frightened me more than the French army is likely to do: but I believe my fears are groundless, for we are all immortal till our work is done; and I hope the Almighty has a great deal for you to do, and that for many years. I long much to see your vindication of the doctrine of the operation of the Blessed Spirit of God. Oh, how much are they to be pitied who call it in question; since it is too plain a demonstration that they know nothing of religion.

The letter I received from — — has affected me very much, and I never take it up, but
floods

floods of tears blind my eyes. Oh, what am I, poor worthless dog, that the greatest favorites of heaven should offer up their fervent prayers for blessings on one who deserves not so much as the crumbs that fall from the children's table. But tears fill my eyes and I must give over. Pray remember me kindly to my good friend, whom you may assure, that her letter has afforded me more real satisfaction than any thing I can expect from the government.

If it shall please God to give me a call to England, I shall soon make you a visit, for there is no man in the world I long so much to see. May the Almighty preserve your valuable life, bless your labours, and preserve your family.

My dearest friend,

I am more yours than words can express,

JAMES GARDINER.

L E T T E R LXXI.

TO A YOUNG GENTLEMAN,

On his recovery from a dangerous illness.

DEAR SIR,

1740.

THOUGH I have not the pleasure of a personal acquaintance with you, I think it not improbable, that you may have learnt my name from your excellent parents, who ho-

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nour

nour me with their friendship in a degree far beyond what I could ever pretend to have deserved. They early informed me of your illness, and recommended you to my earnest and affectionate prayers; which, I will assure you, dear Sir, you have had, and shall continue to have a share in them. God has been gracious to us, and heard our prayers. He has brought you back from the borders of the grave, when you had received the sentence of death in yourself. And now, my dear friend, for so methinks I have a kind of hereditary right to call you, give me leave seriously to remind you of the goodness of God in this respect, and to call upon you in his name to a proper improvement of it. I doubt not, but in the intervals of your disorder, you had some solemn thoughts of death and eternity. I doubt not, but you cried to God, and formed some purposes for his service. But I know how ready our treacherous hearts are to forget such deliverances, and to forget those vows of God that are upon us; and therefore let me with all simplicity and plainness, though at the same time with the sincerest respect, renew the admonition as in the name of my great Lord and Master, who, I would hope, means you graciously in inclining me to write to you upon this occasion. I would beseech you seriously to examine your heart and ways, and to ask yourself before God, "What if the fever had finished its work, and brought me down to the dust of death,

and

and my spirit had returned to God who gave it, how would it have been received by him?" You are descended from the most gracious pair that I think I ever knew. But they cannot convey grace to you. Even from them, excellent as they are, you derive a corrupt nature. Ask your own heart then, "Have I been ever earnest with God for renewing grace? Have I ever pleaded with him in prayer, that I might experience that change which the gospel requires, without which no man can enter into the kingdom of heaven?" These are matters of infinite importance; which must lie at the root of all our hopes of heaven, or those hopes will prove like a spider's web. I beseech you therefore, dear Sir, in the name of our Lord Jesus Christ, and by all your prospects in the eternal world, that you take these things under an attentive consideration. I hope you have thought of them. I would fain persuade myself to believe, you are experimentally acquainted with them. But I would court you to apply your heart to them more and more. I know, Sir, that in your circumstances of life innumerable temptations will surround you; and it is a good thing in order to be fortified against them all, that the heart be established with grace. You have all the encouragement you can desire to attempt the work of serious religion, and that betimes; for it must be done immediately, or perhaps it may not be done at all, probably it will not. You have a gracious God to go to,

to, who is not willing that any should perish, but that all should come to repentance. You have a most compassionate Redeemer, who shed his blood for the salvation of perishing sinners; and I humbly hope for your salvation. The Spirit of God has conquered hearts much harder than yours can be, even supposing you are now in an unrenewed state. You are the seed of God's servants: you were early devoted to God in baptism: you have a large stock of prayers laid up in the presence of God for you. I do really apprehend, even the covenant of God with believing parents bears a favourable aspect upon their children: and though I dare not say, nor think, that it secures their salvation; for I fear fact lies strongly against such a presumption, as we are sure it did even in the children of Abraham, yet there is some peculiar encouragement for such to seek the God of their Fathers. I believe the Spirit strives peculiarly with them; and that when they seek it, it is more immediately and more fully communicated to them than generally to others. And sure I am, that those early instructions they have received, have often a blessed resurrection in their hearts, even after they have been long forgotten; and the seed, which seemed to have perished, often brings forth fruit in abundance. And therefore, dear Sir, thank God and take courage. In his name and strength, set out in your heavenly pilgrimage, with the word of God in your hand and heart, and with

with your eyes to the Spirit of God, as your guide and strength: and be assured, there are many who will bid you good speed in the name of the Lord, and will rejoice to assist you in your course. I am not without hope, that our gracious God may at length favour me with more immediate and renewed opportunities of serving you.* In the mean time be assured, that I most cordially love you, though personally unknown. Be assured, my heart overflows with a true concern for your welfare; that I pour out my soul before God in prayer on your account; and that to hear of your health and happiness, and above all that your soul prospers, will yield me unutterable delight; for I am not merely in form, but with the utmost sincerity and tenderness of heart,

Dear Sir,

Your most faithful and affectionate friend,
and humble servant,

PHILIP DODDRIDGE.

* He afterwards became the Doctor's Pupil.

LETTER

L E T T E R LXXII.

FROM DR. LELAND.*

Dublin, June 19, 1740.

REV. AND DEAR SIR,

MR. Edget, who was lately at Northampton, has delivered me a message from you, in which you were pleased to express yourself towards me in a very obliging manner. It is a satisfaction to me to find that my well-intended endeavours to serve the common cause of christianity have met with the approbation of so good a judge. Though I am a stranger to your person, I am not to your character, which I have often heard of, nor to your writings, several of which I have seen and read with great pleasure and profit. I was not a little pleased to hear, that amidst the labours of several kinds in which you are engaged, you still preserve so great a measure of health and chearfulness. As for myself, I have for some years been languishing under great weakness of body, and exercised with some crosses and disappointments, but under all God has most graciously supported me; and through his good Providence I am at present in a better state of health than for some considerable

* Author of a View of the Deistical Writers that have appeared in England in the last and present century, and of three volumes of Posthumous Sermons.

THE REV. DR. DODDRIDGE. 237

able time past. I have not much news to communicate to you from these parts. I wish I could say that religion is in a flourishing condition amongst us; but there are many sad symptoms of decay; may God awaken and revive the true genuine spirit of christianity among ministers and people, which suffers very much from the growing looseness and libertinism of some, and the too great narrowness of others. It is my earnest desire and prayer that your life and usefulness may be preserved to valuable purposes. I am, with a sincere esteem,

Your affectionate brother,
and humble servant,
JOHN LELAND.

L E T T E R LXXIII.

FROM THE SAME.

REV. SIR,

March 29, 1742.

IT was not in return for your long delaying to answer my letter, that I have deferred acknowledging the favour of yours. I am so willing to keep up a correspondence with you, that I shall not insist upon punctilios.

I am very much obliged to you for the kind sentiments you express towards me. I read with satisfaction the account you give me of the state of the dissenting interest in England.

I am

I am sorry that I cannot say it grows here: in great cities there are so many things to draw persons aside, especially those of the rising generation, that it is not so much to be wondered at. I hear that you have lately answered a Pamphlet, entitled, *Christianity not founded on Argument*. It is but very lately I saw that Pamphlet, which is written artfully, but like the other things on that side, very unfairly. A friend of mine to whom I am under particular obligations, wrote to me to send him some animadversions upon it; but I doubt not your answer will give full satisfaction, which I should be very glad to see. Since you were so good as to offer to send me some of your performances, on which I assure you I set a high value, if you will please to order them to be sent to Mr. Knapton, Bookseller, in Ludgate-street, &c. they will come very safe.

May God prolong your useful life, and bless your labours for the good of his church. I am, with a sincere esteem,

Your affectionate brother,
and humble servant,

JOHN LELAND.

LETTER

L E T T E R LXXIV.

FROM THE SAME.

REV. AND DEAR SIR, January 5, 1743.

I Ought to beg your pardon for not having answered your most obliging letter before now, which was very acceptable to me, as was the present that accompanied it. You may remember, I told you in my last, that I was desired by a friend to whom I was under great obligations, to draw up some remarks on *Christianity not founded on Argument*. The gentleman who desired me to do this, is a worthy clergyman in London, who has done me several acts of kindness, and I understood at first that it was for his own private perusal. I intended those remarks to have been very short, but they enlarged under my hands; and I drew them up before I read your answer, or any of the answers that had been published. I sent over the first part of my Remarks in a letter to London, about the latter end of April last, intending soon to send the remainder in another letter: but my indisposition grew so heavy upon me, that I was not able to correct and transcribe it so as to send the whole of it, till about the end of July last. Before that time I had read Mr. Benson's answer which he sent me, and also yours, which appeared to me very good and sufficient. And therefore when I sent over the
second

second part of my Remarks to my friend, as I was obliged by promise to do, I let him know, that though I sent them to him, as I had drawn them up in obedience to his commands, yet I judged them perfectly needless after what had been so worthily done already. I found soon after by a letter I received from him, that he and some persons to whom he shewed my Remarks, were of opinion they ought to be published. I resisted it for some time, but upon repeated importunity gave my consent. But I did not know of their being put to the press till I saw the advertisements in the publick papers. Now I find they are published, I have written to Mr. Hett to desire him to take an opportunity of sending a copy to you, which I desire you to accept as a token of my unfeigned regard for you. The Sermons you sent me I have read over with great pleasure, though I had seen some of them before. May the Lord bless you in your assiduous labours for the good of his church. I am, with a most sincere esteem,

Your affectionate brother,
and humble servant,
JOHN LELAND.

LETTER

L E T T E R LXXV.

FROM THE REV. MR. JONES.*

Ripton-Abbots (Huntingdonshire) 1741.

MY MUCH HONOURED DOCTOR,

I Received your kind letter with all the emotions of joy and satisfaction which so friendly a favour could excite in a grateful heart. The concern I had been a good while under,
R vanished

* The Editor knows little more of the Writer of this Letter than what is contained in the following Extract from Dr. Doddridge's papers; which, as it affords a pleasing idea of Mr. Jones, and of a small circle of his acquaintance, and does honour to the Doctor's catholic and friendly disposition, he will venture to insert it. — "*Reflections on a visit received from Mr. Jones, Nov. 9, 1736.* — This day I enjoyed a great deal of the company of my pious and worthy friend, Mr. Jones of Ripton Abbots; a clergyman, for whom I have the sincerest and tenderest respect. He shewed me several papers; especially relating to Lady —, which I read with pleasure, and with confusion, when I observed her shining and eminent piety, which I think as conspicuous as most I have ever seen; her daily and nightly devotions, watching over her family as a guardian angel while they sleep; referring, as it were, all her other passions into the love of God and her husband; passing through the world as a stranger in it, always tending homewards. What also I heard of Sir John —, Mr. R. Mr. B. and many others of the established church, relating to their real goodness and zeal for the glory of God, and the salvation of their own

vanished at once, and gave way to livelier and more delightful thoughts. You have set my heart at last upon a silk-cushion, and now it rests easy; and every remembrance of you affords pleasure, and a prospect of many new pleasures to come. For what can I expect but pleasure from the continuance of a friendship, which I so tenderly value and so highly regard; and which, since I was blessed with it, has been one of the greatest comforts of my life.

Had you not wrote, I might perhaps have surprised you at Northampton. For it would have been worth while to have taken such a journey, rather than have quite lost so valuable a friendship. I thank Mrs. Doddridge for falling out with you for neglect of writing to me. You will love her the more for that, and she you for so readily ministering ease to the distressed. So that I need not come over to reconcile you; and if the common observation be true, it would not be safe for me to do it. For the interposing between a man and his wife often brings the vengeance of both upon the reconciler. And I so well love both, that

I would

own souls; put me to the greatest shame, when I compared it with my own unprofitable life; particularly what I saw of some hints, which Mr. Jones had drawn up for self-examination, which contained so much elevated and spiritual devotion, and betokened a mind so thoroughly devoted to the glory of God and good of mankind, that I thought I had never seen any thing of the kind that equalled it."

I would not forfeit my share in the friendship of either.

I herewith send you Dr. Waterland's tract on Regeneration, and another on the same subject. You will easily discern which is the greater master, and has the deepest insight. I say no more. When you have done with the former, I shall be glad to have it returned; as I may have some occasion to review it. But I do not say this to hasten a friend who has so much business, therefore take your time; and then give us hope of seeing your own piece upon the argument.* For I still want to see it treated in a more practical and affecting way. There is not so much life and spirit as I could wish in the treatise I most value of the two. But the author's judgment seems to me to be accurate and solid: yet perhaps it may not appear altogether so to you.

I do cordially thank you for your very candid remarks on my little Book;† which I shall duly consider, and make the most proper alterations in my power. I come into the justness of several of them at once. Others require time to weigh them more fully.

Mr. Jennings‡ is, I believe, a worthy person, for whom I have a due regard. I hope by

R 2

degrees

* See Note in page 197.

† Serious and Friendly Advice, &c.

‡ Son of Mr. Jennings, Dr. Doddridge's tutor, and nephew of the Rev. Dr. David Jennings.

degrees to cultivate a farther acquaintance and friendship with him. May he tread in the steps of his pious uncle, of whom I have an high opinion: for he has a great deal of candour joined with his piety; and much useful learning and judgment added to both. I hope the future generation will furnish out a large number of such persons. Your conduct and temper pave the way towards so happy an effect: and I trust there are many in our communion who discover a like spirit (the genuine spirit of the gospel) tending to union and love.

I had the pleasure of seeing and conversing with Mr. Warburton on his return from London. He is, I believe, all that you say of him, a sincere and good, as well as a most learned man, and a true friend to our holy religion and its interest. May God prosper him in his endeavours to promote both! He has promised to call upon me at this place about the beginning of winter. When you write to him, pray present him with my very best respects.

Shall I declare my mind in one word about your printed Letter?* You may think my friendship and esteem for the author may bias my judgment. I think otherwise: for I laid down all partiality, as far as I could possibly divest myself of it: and I declare ingenuously, as I have done to others, that it is the best and handsomest controversial piece I remember
ever

* To the Author of Christianity not founded on Argument.

ever to have read. As you have wisely adopted a scheme and method different from that of others, so I could almost wish that you alone, or but a few besides and like you, had a royal patent for writing on such subjects as these, and particularly in answer to our modern opposers; who indeed have given great provocations, but not enough to make you forget (and I wish none others did) that "the servant of the Lord must not strive, &c."

That experimental religion, which you prudently, as well as piously give samples of, and no less aptly apply, must affect the hearts, even of infidels in secret. Go on, dear Sir, and prosper, and the Lord be with you, and succeed all your labours for the service and support of the one true religion.

Were the clergy of this kingdom to draw up addresses of thanks to a person, who has so signally served the common cause, I should be one of the first to join in the grateful homage. And I rejoice to find, that some of the most judicious of our communion have sent you their congratulations. I am glad to hear such a respectable person as Mr. Lyttelton of Worcestershire is on our side. May God increase the number of such!

I long to see your second Letter, which I saw advertised in the last paper, and will have both, and communicate and recommend them, if it please God, I live a little longer. I would

gladly make them known to all sensible persons in England. But they will be known.

You have undoubtedly seen Mr. Lowman's excellent Dissertation on the civil government of the Hebrews; which is highly approved of by Bishop Sherlock, and others of our communion.*

I find Bishop Godeau (of Grasse and Vence) hath written a paraphrase on St. Paul's epistles. I have not seen it. But perhaps it may be worth your while to inquire after it, as you purpose to proceed. Limborch on the Acts, is much famed. Have you seen Dr. Brett's Dissertation on Liturgies? Wherein he gives a particular turn to many texts in the epistles, which may be worth your notice.

I have some thoughts still, though now become faint ones, of taking a ride to Northampton to see you, my much beloved friend and brother, before the approaching dissolution of the roads.

Were it not for your singular condescension and goodness, which I have abundantly experienced

* "The Rev. Mr. Lowman was a dissenting minister at Clapham, in Surrey. He wrote some valuable tracts on the Hebrew Ritual, and Jewish Antiquities. When I was publishing Dr. Doddridge's Exposition on the Revelation, I studied that Book as carefully as I could; and found more consistence and satisfaction in Lowman's book on the Revelation, than in any other commentator whatever. I never knew him personally, but have heard much of his learning, moderation, and seriousness."

rienced on all occasions, I suspect I should never write to you, or hardly speak in your presence. But while the scholar and man of parts are so visible, the christian is more so; and that encourages me, mean as I am, to enter into familiar freedom with you. Blame then yourself, dear Sir, if I assume a freedom I have no right to. Your candour gives me right, and I gratefully accept it, and shall study to make a becoming use of it. Pray for me, as I do for you and yours; being with the truest love and esteem,

Dear and worthy Sir,
 Your very faithful, obliged,
 and affectionate brother and servant,
 JOHN JONES.

P. S. Mrs. B. desires me to return her thanks for your present; who is now alone at Ripton, the rest of her family being gone to London. She bestows her time to excellent purposes, improving herself in useful knowledge, &c. She is now reading, with great attention and uncommon pleasure, Bishop Butler's Analogy; and has lately perused with much satisfaction, Dr. Campbell's Necessity of Revelation, and also Dr. Bullock's Sermons on the Prophecies. Do you not think, that I have great encouragement from the head of my parish, whose example, I observe, has a good effect on others. She takes excellent care of her servants, and seldom if ever fails to drop something use-

ful when she converses with her tenants. I am sure also she bestows much in charity, and a good part of it to promote religion. We are to have your pamphlet read next Sunday evening in her parlour.

L E T T E R LXXVI.

FROM MR. JENNINGS.*

REV. AND DEAR SIR, Jan. 12, 1741—2.

IF I had resolved on publishing my Astronomy, I could easily have disposed of those copies I have by me; but as I had no such design, I have parted with them as sparingly as I well could. However I have made no resolution against publishing it, with your emendations, which I hope you will bring with you next time you come to London, and then we will talk over this matter.

I know of no very strange Phænomenon of the Magellan-Clouds; nor do I remember so much as to have heard the name: if you mean the Southern Clouds, by the Constellation Phœnix, the account I have received of them, from sailors, is that they appear much as the milky way,

* Afterwards Dr. Jennings, an eminent divine and tutor among the dissenters, and author of the Jewish Antiquities, in two volumes; an Introduction to the use of the Globes, &c.

way, and are therefore probably to be accounted for in the same manner. I forget what authors mention them. As they are never seen in our hemisphere, they are but little talked of in this part of the world. I remember I did hear some time ago, that somebody had seen a sixth Satellite of Saturn; perhaps it was a new ring; but indifferent telescopes, assisted by a strong fancy, have so often created Satellites and Comets, and other celestial Phænomena, that I give little heed to such reports, unless I have them from very good authority. I do not know what ends are usually assigned of the Sun's motion; but we know that motion is essential to all terrestrial fire; and why may it not be so to the Solar Fire likewise? Motion produces fire, and keeps it burning. And by the way (since you are upon experiments) let me hint to you a pretty microscopical one, if you have it not already. Strike fire with a flint and steel on a sheet of paper; gather up the dust, and put it into your microscope, and you will see round iron balls: which shews that the motion of striking, heats the steel even to fusion; or, that every spark is a drop of melted steel, which forms itself into a sphere, for the same reason that the drops of rain are globular. Many of these liquid spheres will be broken and thrown into irregular shapes by their falling on the paper before they are sufficiently cooled; but you will see many perfect spheres. My third magnifier shews them

as big as peas. If your microscope (which I think is Wilson's) was screwed to a pillar standing on a pedestal, so as that it should hang perpendicular, and a plain reflecting speculum under it, it would be a great improvement, and make it to be, on the whole, the best sort of microscope that has yet been published. So much for Philosophy. — Now for Ecclesiastics. The exhibitions to your pupils are all continued, and a salary ordered to you for an assistant, &c.

My wife unites her joys with mine, on account of Mrs. Doddridge's recovery from her late indisposition. No one pays you the common compliment of the season, *et multos et felices*, more sincerely than

Your most affectionate brother,
and obliged humble servant,
DAVID JENNINGS.

L E T T E R LXXVII.

FROM THE SAME.

London, Jan. 5, 1748—9.

REV. AND DEAR SIR,

I Need to make an apology for not writing to you sooner. The truth is, I have waited from day to day in hope of being able to send you a Catalogue of Dr. Watts's Manuscripts:

scripts: but though I cannot do that, yet your kind present, both intellectual and animal, which is come safe to hand and in good condition, requires my speedy as well as most hearty thanks.

I suppose you know, that Dr. Watts has left Mr. Neal and his Brother, Mr. Enoch Watts, joint executors. I find Mr. Neal does not choose to meddle with the Manuscripts just at present. When he does, you shall have immediate notice. I believe we shall not have near so much trouble in publishing the Doctor's Manuscripts as I expected, when he acquainted me with his design of committing them in part to my care, which was three or four years ago; for since then he has published most of the Manuscripts he designed for the press, so that, as I learn from Mr. Parker,* there is little if any thing more remaining of that sort than the second part of the Improvement of the Mind. He tells me there are also some miscellaneous things in the manner of his *Reliquiæ Juveniles*; but whether enough to make a volume, and whether intended by him for the press, I cannot say.

If I should be engaged in drawing up the Doctor's Character, I am much obliged to you for the judicious hints you have furnished me with for that purpose.

Mr. Price was appointed yesterday to succeed
Dr.

* Dr. Watts's *Amanuensis*.

Dr. Watts in Coward's trust, with great unanimity.

I most sincerely rejoice in the blessing of God which attends your valuable labours both at home and abroad. I hope I shall have occasion to write to you again very soon; in the mean time I am

Your affectionate and much obliged
humble servant,
D. JENNINGS.

Since I wrote the above, Mr. Kennicott (who sends his compliments to you) called on me, and shewed me a Critique of his on that obscure line in the last words of David, *although my house, &c.*

L E T T E R LXXVIII.

FROM THE SAME.

DEAR SIR,

June 20, 1749.

I Consider myself as greatly obliged to you and some other friends for the honour they have procured me, which I was certified of by a diploma received on Friday last. As for the title itself, I must own it is still a question with me, Cui Bono? However I know you join with my other good friends in that devout wish, Psalm xlv. 5, (old translation) *good luck have thou*

thou with thine honour. The only benefit of this new title, which I can at present think of is, that it will save me from being called old Mr. Jennings, in distinction from my Son, who is looking towards matrimony; and which will probably, before the end of the summer, set him above the title of Master J—.

Mr. Neal was of opinion, that the performances of two of our pupils, who past an examination yesterday, were a greater honour to their tutor, than a Doctorate from the most ancient university in Scotland, or even in Europe. I am sure they gave me much more pleasure.

I should be glad to hear whether you have read over Dr. Watts's Manuscript, and in what condition you find it. I heartily thank you for your excellent Thanksgiving Sermon. I am

Your affectionate brother Doctor,
and humble servant,
D. JENNINGS.

L E T T E R LXXIX.

FROM MR. BLAIR.*

REV. SIR, Athelstaneford, Feb. 25, 1741—2.

YOU will be justly surpris'd with a letter from one whose name is not so much as known to you: nor shall I offer to make
an

* Author of the Grave.

an apology. Though I am entirely unacquainted with your person, I can assure you I am no stranger to your merit as an author, neither am I altogether unacquainted with your personal character, having often heard honourable mention made of you by my much respected and worthy friends, Colonel Gardiner and Lady Frances. About ten months ago, Lady Frances did me the favour to transmit to me some manuscript hymns of yours, with which I was wonderfully delighted. I wish I could, on my part, contribute in any measure to your entertainment, as you have sometimes done to mine in a very high degree. And that I may shew how willing I am to do so, I have desired Dr. Watts to transmit to you a manuscript Poem of mine, entitled the *Grave*; written, I hope, in a way not unbecoming my profession as a minister of the gospel; though the greatest part of it was composed several years before I was clothed with so sacred a character. I was urged by some friends here, to whom I shewed it, to make it publick; nor did I decline it, provided I had the approbation of Dr. Watts, from whom I have received many civilities, and for whom I had ever entertained the highest regard. Yesterday I had a letter from the Dr. signifying his approbation of the piece in a manner most obliging. A great deal less from him, would have done me no small honour. But at the same time he mentions to me, that he had offered it to two booksellers

lers of his acquaintance, who, he tells me, did not care to run the risk of publishing it. They can scarce think (considering how critical an age we live in with respect to such kind of writings) that a person living three hundred miles from London could write so, as to be acceptable to the fashionable and polite. Perhaps it may be so: though at the same time I must say, in order to make it more generally liked, I was obliged sometimes to go cross to my own inclination, well knowing that whatever Poem is written upon a serious argument, must upon that very account lie under peculiar disadvantages: and therefore proper arts must be used to make such a piece go down with a licentious age which cares for none of these things. I beg pardon for breaking in upon moments precious as yours, and hope you will be so kind as to give me your opinion of the Poem. I am,

Reverend Sir,

Your most humble and obedient servant,

ROBERT BLAIR.

LETTER

L E T T E R LXXX.

FROM THE REV. MR. FARMER.*

REV. SIR,

London, March 11, 1741—2.

I Take the first opportunity of acknowledging my obligation to you for the favour of your Sermon; which I cannot but greatly value, both as a testimony of your kind regard for me, and as a wise and seasonable monitor. It is impossible not to be impressed with your affecting representation of the evil and danger of neglecting the souls of men. When I seriously consider how important, how difficult and dangerous a trust is lodged in the ministers of the gospel, when the care of immortal souls is committed to us, I wonder that it is possible for us to think of any thing, but how to execute that trust with the greatest faithfulness and diligence. It is strange, that we do not want rather cautions, against too great a solicitude in our work, which might very much distract our thoughts and impair our health, than pressing exhortations and the most solemn admonitions not to be slothful or negligent in a concern, which, when we think of at all, must swallow up our thoughts. But unhappy experience too fully convinces me, that my zeal wants to be quickened, and that your attempt to stir me up to greater activity was too seasonable

* See Note in page 137.

sonable and too necessary. I shall endeavour to improve your discourse to that end, for which you so piously and kindly designed it, and which it is so wisely calculated to promote. But I fear the scheme you propose in the preface is not practicable at Walthamstow, in its utmost extent; that part of it which relates to the personal behaviour of a minister, I shall always regard, and pray God, that you may every day see still more reason to think, (and every day have a more delightful relish of the thought) that by your example and instruction many ministers, and in consequence, the multitudes under their care, are made wiser and better, and quickened to greater diligence.

I am very sorry it was not in my power to serve you in the affair you wrote to me about in your last: pray convince me that you believe this by sending me some fresh command, for I am,

Honoured Sir,

Your most obedient and obliged

humble servant,

HUGH FARMER.

S

LETTER

L E T T E R LXXXI.

FROM DR. DODDRIDGE.*

DEAR SIR J—, Northampton, Dec. 8, 1742.

PERMIT me frankly to speak my mind to you on a head, on which I fear to be silent, lest I should fail in a branch of duty and gratitude to a gentleman to whom I think myself obliged, and whom I would gladly serve to the best of my little ability. Be not angry, when I tell you, I was heartily grieved at the liberties you took last night in using the venerable name of the Ever Blessed God in so light a manner; and in the needless appeals which you made to him, as to things which would have been believed on much less evidence than the word of Sir J— —. I have not heard so much of that kind of language, except when passing by people of low education in the streets, for some years; whether it be owing to the complaisance with which gentlemen commonly treat our profession

* He had resolution to reprove in a gentle, but effectual manner, profane or licentious words spoken by persons of rank and fortune, and had the happy art of complimenting them upon some good quality they possessed, while he reprov'd their irregularities; and by this means prevented their shewing any resentment. Life, p. 263.

feſſion, or, as I rather hope, to a ſenſe of what is in itſelf reaſonable and decent.

I am ſure, Sir, that your knowledge of men and things is capable of making converſation pleaſant and improving, and of filling up your full ſhare in it without theſe dreadful expletives; for dreadful I muſt call them, when conſidered in a view to that ſtrict account which muſt ſo certainly, and ſo quickly, be rendered up to God for all our words as well as our actions. I was the more ſolicitous, Sir, to mention the affair to you in conſideration of your office as a Magiſtrate; the dignity of which muſt certainly be moſt effectually ſupported by avoiding whatever it might require you to puniſh in others. In this view, Sir, permit me to entreat you to join your efforts with thoſe of all other wiſe and good men to diſcountenance, and if poſſible, to drive out of the world this unprofitable enormity of ſwearing in common converſation; concerning the evil of which, I am ſure it is not neceſſary to enlarge, when addreſſing myſelf to a gentleman of your good underſtanding.

I conclude, Sir, with my moſt affectionate good wiſhes and prayers for you, that the whole of your conduct in every circumſtance of life, may be ſuch as will yield the moſt pleaſing reflections in the awful hour of death, and the moſt comfortable account before the divine tribunal to which we are haſtening; and in the ſerious views of which, I have preſumed to

give you this trouble, hoping you will esteem it, as it undoubtedly is, a proof that I am with great sincerity,

Honoured Sir,
Your most faithful
and obedient humble servant,
PHILIP DODDRIDGE.*

L E T T E R LXXXII.

FROM DR. OLIVER.†

SIR,

Bath, January 15, 1743.

AS Father Peter's roast beef contained in it the quintessence of every thing that was good, so a more serious author says, that ingratitude is the epitome of all other vices. How unhappy then must I be, who so much desire to stand fair in my worthy friend Dr. Doddridge's opinion, and at the same time have given him so much reason to think very indifferently

* After having written this Letter, the Doctor made the following remark. — "I thought it more respectful to write to Sir J — on this occasion, than to speak to him before the company; but it is a law I lay down to myself to do the one or the other, lest I should seem too indifferent to the honour of God, and the good of my friends, and the world about them."

† An eminent Physician at Bath; author of a Practical Essay on the Use and Abuse of Warm Bathing in Gouty Cases.

ferently of me. Indeed, Sir, I have received many favours at your hands, which would long ago have been acknowledged with thankfulness, had my actions corresponded with the sentiments of my heart. But as I know you to be happy in a great share of christian virtues, I cannot doubt but forgiveness is one in the shining catalogue.

Your Answers to the artful writer of the pamphlet, *Christianity not founded on Argument*, gave me great pleasure. You effectually plucked that snake out of all the grass under which he had endeavoured to lie concealed; you dispelled the mists and fogs with which he had endeavoured to obscure the truth; you plainly proved, that the religion of Jesus was founded on the immutable basis of the eternal difference between *right* and *wrong*, confirmed and propagated by the most solid arguments, and therefore highly worthy to be embraced by all reasonable creatures.

Horace's observation, *difficile est proprie communia dicere*, makes your Sermon on the erecting your County-Infirmity the more valuable. Publick charities have long been so trite a subject in the pulpit, that we scarce expect any thing new from the ablest hands. But you, Sir, have treated this worn out subject in so masterly a manner, that the reader will find many of his softest passions awakened into tenderness and compassion towards the sick and the distressed, which had slept benumbed under the

warmest influences of the preceding discourses on that affecting topick. You write as if you felt, while some others seem to desire that their brethren should feel what they themselves were insensible of. They write from the head, but you from the heart.—But surely your application, industry, and facility, are very surprising! How conscious are you of the true value of that inestimable jewel—Time! How carefully must you employ every moment, to be able to be so extensively useful in your generation! I do not believe any thing could interrupt your impetuous course, except it pleased God to afflict yourself, or Mrs. Doddridge, with illness, which I heartily wish, for the sake of the world, may not be the case. I am,

Sir,

Your most obliged humble servant,
WILLIAM OLIVER.

L E T T E R LXXXIII.

FROM THE SAME,

GOOD SIR,

Bath, November 12, 1744.

I Return you my hearty thanks for the kind present you have made me of the two volumes of your Family Expofitor. Writing books which may make men wifer and better; improve

prove the mind, and correct the heart; is surely the noblest effort of the human faculties! It is the most diffusive beneficence we are capable of; it not only blesses our cotemporaries, but extends its happy influence to the most distant posterity! How unlike the glory of heroes and conquerors, is the glory of the author of such writings! How infinitely superior! How much more solid and secure his possession of it, which no turn of fortune, no accident can destroy; and which all the tyrants upon earth cannot ravage from him. But how different will their meditations be on the bed of sickness and languishing! What comfort will these great destroyers of mankind then feel from reflecting on the millions of their fellow-creatures who have fallen sacrifices to their ambition, pride, or avarice; whom they will dread to meet in the world they are going to! what hope, what joyous consolation, shall the good man feel in that trying moment, who has a well-grounded confidence, that he is just entering into a world of spirits, where he shall be received with the acclamations of multitudes; whom he will find enjoying the good effects of his pious labours! I do not doubt, Sir, but you will be this happy man; and long may you continue to labour to secure to yourself this great, this unspeakable felicity! May the dear partner of all your joys long share them with you in health and cheerfulness, to which I think myself happy to have in the

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least contributed. I beg you will make her my best compliments, and believe me, with true respect,

Sir,

Your most obliged and obedient servant,
W. OLIVER.

Be pleased to present my humble service to Dr. Stonhouse. A letter of his is just come to my hands, by which I perceive that his kindness to our Hospital has been shamefully neglected, but I will answer it very soon.

L E T T E R LXXXIV.

FROM THE SAME.

MY GOOD FRIEND,

Sept. 18, 1751.

I Am sorry that your sweats are come on more violently, but I hope change of air will take them off. I will prepare every thing for you to make your journey comfortable, as far as it is in my power. Your friend Mr. Warburton has got the Secretary of the Post-Office to write to the Captain of the Packet-Boat at Falmouth, that he may give you the best accommodations possible in your Voyage. I have just now talked with Mr. King, who promises me a large, roomy, easy chariot, which will break the jolts of a stony road. I have just been

been with the good Countess, who promises that things shall be ready for your reception to-morrow night.

You may now see, my dear Sir, that virtue and religion are not entirely without their rewards in this world. All who know you are alarmed for you, for themselves, for mankind. All run with zeal to your assistance; and whoever can in the least contribute to your ease, or welfare, rejoices in having ever so little a share in so good a work. But Providence alone knows whether you have yet fully answered the gracious purposes for which you were sent amongst us. If you have!—we ought to be thankful, and to resign you with gratitude. We humbly hope it may be no offence, that we pray to have you yet a little while longer continued, where you do so much good; and where, to mortal eye, you will be so much wanted when taken from us.

We all hope to see you safe here to-morrow night; and join in our respects to your guardian angel. I am,

Dear Sir,

With most cordial love and esteem,

your most affectionate friend,

W. OLIVER.

LETTER

L E T T E R LXXXV.

FROM DR. NEWTON.*

DEAR SIR,

Hertford-College, Jan. 26, 1743.

YOUR two Sermons I have perused with much pleasure; and hope they have had, and will have, the good effect intended by the pious and learned author. I should readily have complied with the request of the Committee, and have preached at the opening of your Infirmary, if the multiplicity of business I have at present upon me would have permitted. But, whoever shall do it, he will make use of the motives to the Charity which you have mentioned in your Sermon at the first opening of the scheme; and I think he will not be able to press them in a more affecting manner. — Bishop Burnet in the History of his own Times, speaking of Nairn, says, “That he considered the Pastoral Function as a Dedication of the whole man to God and his service.” And whoever reads your Discourse on the Evil and Danger of neglecting the Souls of Men, will, I think, be convinced, that you are of the same opinion. I have made some few alterations in the Statutes communicated to you by Mr. Thorold; and intend in about a twelvemonth’s time to publish them, with reasons for particulars annexed;

* Principal of Hertford-College, Oxford.

annexed; and with a resolution to consider any advice that shall be given me. And, in the mean time, should be glad to see what hath been your plan of education since the year 1729. Mr. Hunt gives his service to you, and is glad to have his *Dissertation* approved by so good a judge. He is, at present, engaged by Dr. Mead in finishing a work which was left imperfect by *Pocock*, the Son. It is a Latin translation of *Abdollariph's* Natural History of Egypt from the Arabic. As soon as he has done this, he will go on to print his *Dissertations on the Proverbs*: one of which he has herewith sent you, as it agrees with what you have said of Proverbs xxvi. 7, in your Notes to your Sermon on the Northampton-Infirmity, which he likes very much. I shall be glad to see you either in Oxford or Laundon-Grange, whenever it suits your convenience. And am with great esteem, and with my service to Dr. Stonhouse,

Dear Sir,

Your affectionate friend and servant,

RICHARD NEWTON.

LETTER

L E T T E R LXXXVI.

FROM THE SAME.

DEAR SIR, Hertford-College, April 2, 1744.

I Am ashamed to own, and hope you have forgot, how long it is since I was favoured with a kind letter from you. The truth is, though I have not had any ill health to complain of as the occasion of my delay, (and lament that you have had,) yet, of the superfetations of business, which you speak of, I have had plenty. I very much approve of the summary account of your method of education given in the conduct of your Pupil, during the series of his academical studies between pages the 12th and 20th. But, I know, you do not expect that every scholar, deserving to have your assistance, should have Mr. Steffe's parts; nor believe, but that many, who may not be able to reach his attainments, may yet be very useful in the ministerial office. However, there is no harm in making a perfect model. Some few may have ardour enough to come up to it: more will try to approach it: those who shall get but half way, will not be without competent learning to do a great deal of good with, if there be not a deficiency in pastoral care and personal character. I have not yet read Mr. Chandler's Reply, nor indeed any thing written
on

on the subject. But, I hope, to find time to do it, which I have not at present. I have two parts of what you have said in answer to Christianity not founded on Argument at the Grange, whither I shall carry some other of your performances, and where I may have the opportunity of reading them, as I have those Letters, with much satisfaction. There, when I shall have the favour to see you, we may talk over matters more freely than perhaps either you or I care to write about them. In the mean time, believe me, what I am,

Your affectionate friend and servant,
R. NEWTON.

L E T T E R LXXXVII.

FROM DR. LARDNER.

Hoxton-Square, London, March 4, 1742—3.

DEAR SIR,

I Am obliged to you for presents of several of your very valuable performances, and have nothing new to send you in return. Indeed, it is not apt to sit uneasy on the mind, to be indebted to a man of your merit. Nevertheless, I would humbly entreat you to accept of this set of the Credibility of the Gospel History, so far as is published. I cannot tell whether you have every volume already. However, I suppose, that this third edition of
the

270 LETTERS TO AND FROM

the first part, which is reckoned more beautiful than the former, may be new to you. I heartily wish you success in your useful labours of various kinds, and am,

Sir,

Your very humble servant,

NATHANIEL LARDNER.

L E T T E R LXXXVIII.

FROM THE SAME.

REV. AND DEAR SIR, Feb. 26, 1744—5.

I Am obliged to you for your letter of Feb. 9; and I heartily thank you for the kind present of *The Rise and progress of Religion*, which is writ with all your usual life and spirit. And I sincerely pray that it may be useful for awakening and quickening many. I do not know how it came to pass, that you had the Sermon for Dr. Hunt no sooner, for Mr. Waugh had early orders about it. I rejoice that you are so well recovered; and hope your health will be established, that you may with pleasure proceed in your useful designs. I make no doubt but you will throw a great deal of new light upon the Book of the Acts. They who study and explain the scriptures in general, or however the Books of the New Testament, from the beginning to the end, in a continued course,

(as

(as you and some other among us are doing,) have a great advantage for improving themselves and others. I shall be very glad to see your papers about Profelytes. I apprehend that they who most attend to the prescriptions of the law of Moses about them, will best understand the sentiments of the Pharisees in the time of Christ and his Apostles. For it so happened, that those men were most zealous for the peculiarities of the law, when divine Providence intended to relax or abrogate them. This appears from Josephus. The enmity against strangers or foreigners ran very high among them. I do not certainly know, whether you have ever met with three or four chapters of Maimonides, translated and published by Dr. Prideaux. If you were to read that work, you might judge how far the now common prevailing notion of two sorts of Profelytes is borrowed from the Jews. I have not the book by me, though I once read it. You might consider what privileges Maimonides allows to those who observe the Noachical Precepts, as they are called, for I do not now recollect them. I have great reason to be well pleased, that you are not offended at my history of the Manicheans. They are a people, with whom very few of late seem to be well acquainted. Some speak of them as if they were atheists: whereas, certainly, they were christians. Though I have vindicated them upon some occasions, I have left them chargeable with many errors and absurdities.

furdities. We have no reason to discourage the clearing up their characters. Time was, when the Popish writers always called the Calvinists, Manicheans. Before the reformation, in the fifteenth century, those christians that opposed the tyranny of the church of Rome were often so called. I think there were burnt twelve persons at once in some city of the Southern part of France, called Manicheans. What Beaufobre met with of that kind, about those times, occasioned his studying and writing the History of Manicheism, in two volumes. And, if his design had been finished, he would have come down to the times just preceding the reformation. You are pleased to invite me to mention remarks upon your excellent Paraphrase of the Gospels. I shall therefore just propose one thing, relating to Luke xviii. 35, which we translate *was come nigh*; you, *was yet nigh*. I have heard your translation of *εγγιζειν* disputed. Moreover, according to St. Luke, our Saviour was not yet come to Jericho. Can you then offer any thing farther in defense of your interpretation?

I shall detain you no longer, than to make a tender of my respectful salutations to Mrs. Doddridge, and entreat your acceptance of my hearty wishes for the long continuance of your health and extensive usefulness. I am,

Dear Sir,

Your affectionate friend

and faithful humble servant,

N. LARDNER.

LETTER

L E T T E R LXXXIX.

FROM THE SAME.

London, Dec. 31, 1748.

REV. AND DEAR SIR,

I Think I did as good as make a promise to send you some remarks upon the third volume of your *Family Expositor*. I hope you will, of your own goodness, apologize for the long delay of performing it. You have happily thrown a great deal of light upon the *Acts of the Apostles*. I am particularly obliged to you for the honourable mention which you have been pleased to make of me upon many occasions. I likewise thank you for asserting and confirming the opinion, that the Jews had not *Jus Gladii* in the time of our Saviour. I am also well pleased to see, how clear you keep of the now common opinion about *Proselytes of the Gate*, and how you at sometimes overthrow it by good reasons. Nevertheless I shall take the liberty to observe a few particulars, about which I hesitate, as also some other things.

Page 18. Note (k.) You say, with many others, that there was then no *Must*, or *new Wine*. But where wines are made, they have two sorts of *Must*, that very new, and some a little older, but not so fit for drinking, as when a year old, or more, I shall refer to a passage or two

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of

of *Augustin. de Hæres. Manicheorum*, c. 46: *Nec musti aliquid vel recentissimi sorbent*. Therefore there were two sorts of Must. And *De Morib. Manich.* l. 2. c. 44. *Nam Musto recentiore per-versitas sensuum citius solet accidere*.

Page 56, 57. *Holy Child Jesus*. Methinks, that would be better rendered *holy Son Jesus*, or *sacred Servant Jesus*. The original word naturally bears those senses. You know how the Romanists frequently paint Jesus in arms: and that they pay a wonderful devotion to the *child*, or *infant*, Jesus. Whereas, at speaking those words, Jesus was exalted.

Page 78. *Neglected*: παρεθεωρητο. I have a notion, that word signifies *overlooked*, or quite *omitted* and neglected. But I want authorities for that sense, and shall be glad, if you meet with them, to be favoured with an account of them by you.

Page 82. There is an interpretation of *Libertines*, which you, and I, and all our authors have neglected. But I may not stay to give a particular account of it.

Page 130. Note (1.) I do not see any proof, that the Eunuch was baptised by *immersion*. Nor were you under any necessity of allowing it. He and Philip went out of the chariot to the water, and stood in the water, and Philip poured some of the water upon him. To be baptised in the chariot was unbecoming the solemnity of the ordinance. It was proper to go out,
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and stand, and make a solemn profession of faith, and be initiated by Philip. All the reasonings of Mr. B. and others, for immersion, taken from the Eunuch's getting out of the chariot, have appeared to me inconclusive, not to say weak and trifling. Nor do I see reason to think, that John the Baptist used immersion, but rather otherwise. The frequent use of *bathing* in those countries is a consideration of little moment here. Men might so wash themselves. But among all the washings and purifications in the Old Testament, there is not, I suppose, one instance of any person being dipped or immersed by another. It is contrary to decency, and to the respect we owe to one another. As for the baptism of Jewish Profelytes, I take it to be a mere fiction of the Rabbins, by whom we have suffered ourselves to be often imposed upon.

Page 130. Note (m.) concerning the Spirit's falling upon the Eunuch. I take that to be a bold addition or interpolation of the Critic, that modelled the Alex. MS. or the copies from which it was taken. I refer you to R. Wetstein's Praef. page 4, to the second edition of Mastricht's, or Wetstein's New Testament, Amst. 1735, who says of the writer of that Manuscript, *omnia denique pro lubitu interpolavit, &c.* Whatever probability there may be, that the Eunuch did then, or sometime after, receive the Spirit, I think, that clause not to be any part of the New Testament.

Notwithstanding what I have said, undoubtedly, the Alexandrian Manuscript is an invaluable treasure.

Page 243. Ch. xv. v. 29. Note (s.) I think, you justly look upon that equitable rule, to be an *interpolation* in that place. And I believe that if you had recollected what I have offered relating to it in the chapter of St. Cyprian, vol. 4, pages 771, 772, and page 780—798, particularly from 798 to 810, you would have referred to it. I thought, then, that I had good reason to take a great deal of pains about the right reading of that text.

Page 2, of *Addit. Notes*, N^o. 3. is a beautiful passage: but perhaps too severe upon the ancient hereticks. You remember, the words there cited are not the words of Eusebius himself, but of another writer, of no great importance. And the persons, whom he treats so roughly, and harshly, admitted the New Testament and the Christian Revelation, though they had difficulties about the Old Testament, which they were not able to solve, and which perhaps were not well solved for them by others. Yea, as it seems, there were not many of them, who totally rejected the Old Testament. I have taken notice of this passage, V. 3. p. 43—48.

I have now written a long letter, which, if you please, you may look over at some leisure hour: and even then, I wish it may not prove tedious. You will be so good as to excuse bad writing.

I have

I have not yet read Dr. *Middleton's* new book about the Miraculous Powers in the Church. I was of a different opinion from him: but must review it. I imagine you can, without difficulty, refer me to some passages in Eusebius relating to that matter, with regard to extraordinary assistances of Martyrs in his time, and some other things. I should be glad of the favour of your references to what you judge the most material passages of this kind in that author.

I have read the first volume of Mr. Bower's History of the Popes, and am much pleased with it. I am,

Dear Sir,

Your sincere and affectionate friend,
and humble servant,

N. LARDNER.

P. S. I am obliged to you for your kind presents of Mr. Shepherd's Sermons, and your own upon John vii. 37.

L E T T E R X C.

FROM THE BISHOP OF OXFORD.*

REV. SIR,

Cuddeſden, Sept. 29, 1743.

I Return you many thanks for your favourable opinion both of my Sermon and its author, though expreſſed in a manner, which you would have forborn, if you had known me better. Plain men ſhould be treated in a plain way: and nobody ſhould have things ſaid to him, which he doth not deſerve; and ought not to hear if he did. Let us all endeavour to do what good we can: and give thoſe who ſeem to endeavour it faithfully, the comfort of knowing we think they do: but never tempt one another to forget we are unprofitable ſervants. I am in no danger of tranſgreſſing this rule, when I ſay, that I have read your works with great ſatisfaction, and I hope ſome benefit: and both rejoice and wonder, that in the miſt of your other occupations you continue able, as I pray God you long may, to oblige your fellow-chriſtians ſo often and ſo highly from the prefs. Indeed it muſt and ought to be owned in general, that the diſſenters have done excellently of late years in the ſervice of chriſtianity; and I hope our common warfare will make us chiefly attentive to our common intereſt, and unite us in a cloſer alliance. I believe, on the beſt enquiry I can make, that what I have ſaid

* Dr. Secker.

said in favour of our Charity-Schools is true. And you do very well to propagate a sense of religion amongst your own people by the same method. I have read Dr. Watts's Essay on the subject, which fell into my hands but yesterday, with much pleasure, and a little surprise, to see in how many points we have coincided: an evidence, I presume, that we are both in the right. I congratulate you heartily on the prospect you have of success in your Hospital: and as I am very sensible of what peculiar advantage it would be to have one at Oxford, so I have not only taken all opportunities of expressing and inculcating my opinion, but should long before now have made some trial what could be done in the matter; if hopes had not been given me, that Dr. Radcliffe's Trustees, when his Library is finished, will employ some part of the residue of his money in this excellent work. You were much to blame in not letting me see you at Gloucester: and the Bishop, when he knows it, will be as sorry as I am, that you passed by us in the manner you did. The time of my being in town and that of your coming thither, I am afraid, are different. But if any occasion bring you near me, either there or here, I beg you will not think you need any introducer: for I am with great esteem and regard,

Rev. Sir,
Your very humble servant,
THO. OXFORD.

T 4 LETTER

L E T T E R XCI.

FROM THE SAME.

St. James's, Westminster, Feb. 21, 1744—5.

REV. SIR,

I Thank you for your candid reception of my small Remarks. Your favourable opinion of the Church of England gives me no surprise, but much pleasure. And as I agree with you heartily, in wishing, that such things as we think indifferent, and you cannot be brought to think lawful, were altered or left free, in such a manner, as that we might all unite: so I have no reason to believe, that any one of the Bishops wishes otherwise: and I know some that wish it strongly, whom I fear many of the dissenters take to be of a different spirit: nor perhaps were the body of the clergy ever so well disposed to it, as now. But still I see not the least prospect of it. For they who should be most concerned for it, are most of them too little so. And of others, few that have influence think it can be worth while, either to take any pains, or spend any time, about matters of this nature: and too many judge the continuance of a separation useful to their particular schemes. Amongst these last, the enemies of religion are apt to consider the dissenters as their allies against the Established Church. But as I hope, they will never have
cause

THE REV. DR. DODDRIDGE. 281

cause to join in any designs against it: so I am fully persuaded, they will never think a combination with such persons justifiable, either in point of prudence or of conscience.

The Bishop of Gloucester desires you to accept his thanks and compliments: and I am,

Rev. Sir,

Your very humble servant,

THO. OXFORD.

L E T T E R. XCII.

FROM THE ARCHBISHOP OF CANTERBURY.*

REV. SIR,

Lambeth, July 21, 1749.

I Have been, since I received your Letter, in a very disagreeable situation, moving my family to Lambeth.

I have a very true regard and honour for you, and shall be most sincerely glad to see you, whenever your affairs bring you to London. I have objection but to two days within the time you mention from the 24th instant, to the 10th of August, which are Wednesday, July 27, and the Saturday following. I am always at home, and the sooner my friends call upon me in the morning so much the better. I am at leisure constantly by nine.

I must

* Dr. Secker.

282 LETTERS TO AND FROM

I must beg the favour of you to give my service to Mr. and, if you please, Mrs. West. I cannot go to settle at Croydon this summer, for reasons very apparent to a man that knows any thing of cleaning and furnishing houses, called Palaces. I am,

With most sincere esteem,

Rev. Sir,

Your obliged and assured friend,

THO. CANTUAR:

LETTER XCIII,

FROM THE SAME.

REV. SIR,

Lambeth House, June 27, 1751.

I Am always glad to see you. I shall be at home on Saturday morning, and you remember I am an early man. I shall be glad of any information on the subject you mention, or on any other. I am,

Rev. Sir,

Your assured friend,

THO. CANTUAR:

LETTER

L E T T E R XCIV.

FROM DR. DODDRIDGE.*

Northampton, October 13, 1748.

MY DEAR FRIEND,

YOUR Letters, wise and good and kind, as they were cordial indeed, and felt as such, had perhaps remained some weeks longer unanswered, if another had not reached me by the last post, on such an occasion as would admit of no delay; but which, tenderly as you have adjusted the matter, necessarily upbraids my former silence, and makes me quite ashamed of it. Yet sure I am, you would pity me, if you knew what I am necessitated to write. Indeed I spend so much time with my pen in my hand that I am astonished at my own health, which was never better, excepting a pain in my right hand, which grasping the pen so much has occasioned, and by which I sometimes fear lest any tendon be strained, or perhaps contracted: yet, I thank God, it seldom affects any motion but that which seems to have produced it. Only my good friend, remember this when I seem ungrateful to so much goodness as yours; which I really think, frequent and constant as my addresses to the throne of grace for you are, and tenderly as my heart interests itself in all the

* To the Rev Mr. Wood of Norwich.

the concerns of your health, usefulness and comfort, I do not, and cannot, by any means, suitably repay.

Now I have begun I could write to you all day, and fill a great many sheets, were I to indulge my own inclinations; but as I know I have but a few minutes to write in, I must use them to the most material purpose that I can. But I cannot come to the important and affecting occasion and subject of your last, till I have congratulated you and your good lady on your recovery and the re-establishment of your health to such a degree; in which I adore that God, who hears prayers, for his compassion to me and to his church. Tenderly did I wait every circumstance of information, during the time of your dangerous illness; and one way or another, so kindly did Providence order it, I had more frequent intelligence relating to you, than I ever had in double that time before or since. I doubt not but your resolutions for the service of God, your deliverer and your saviour, are renewed; and I rejoice in the support he gave you, and the mercy he has wrought out for you, methinks as if my life and soul were in the place of yours.

But I will now, lest I leave not myself room to do it, condole with you and your friends at Woodbridge, on the Death of that worthy and excellent servant of Christ, your Uncle. Mr. Barker had informed me of the affecting Providence

vidence by Mr. Ashworth, from whom I received the news of it near a week ago, and had desired me to advise the people to a suitable minister if I could. Truly, I think Mr. K— a very suitable one, if they have no objection to a Baxterian Calvinist (which, by the way, I think a very proper expression) and I believe, they would find the good effects of his excellent gifts, for they are distinguished; and that the seriousness and sweetness of his temper, and prudence of his conduct, would make them very happy. I must profess to you, that I find it extremely difficult to direct vacant churches, in the moderately calvinistical way (as most that apply to me are) to suitable ministers. And I have hardly ever known the time when it was more difficult. I have no pupil to send out till Midsummer, and then hope, if God spare our lives, to furnish the churches with several excellent persons. The most probable means I can think of to direct you which way to look, in subordination to that upward prospect which I know you, dear Sir, have your eyes ever upon, is to mention two or three pious, sensible, and in the main, popular men, whom narrow circumstances force from their present situation, and to leave you to correspond with any of them as you may think fit for either of the places in question. The first of these I think you know, Mr. Wilkinson, now at Deal, if a wife and three children, with little but a place to depend upon, be no objection. He is an
 admirable

admirable preacher, and a most lovely man. My neighbour, Mr. Gainborough, of Newport-Pagnel, will leave his people; he is a worthy man, but low spirited, and seems to have some objections against Suffolk; but whether equally against all parts of it, I know not. Mr. Affleck, whom I formerly mentioned, is very much esteemed in Holland, where he is now supplying, during good Mr. Longueville's absence; and he is certainly both in prayer and preaching, in my judgment, uncommonly excellent; and his temper and character remarkably good. But, as I formerly told you, he is a Scotchman; though really in his pronunciation much mended. He is a calvinist, but of great moderation, exemplary humility, zeal, and activity for the glory of Christ and salvation of souls. This is all the information I can give you that I think material, and I leave you to advise our friends at Woodbridge and Wrentham as you judge most convenient.

Let me now conclude with our united and most affectionate services to yourself and lady, not forgetting my other friends at Norwich and in your former neighbourhood. I must not, by any means, omit to beg your prayers for Mrs. Doddridge, who expects to be confined in a short time. You know what a good wife is, and she is one of the best, and rises in value every year. I am,

Your affectionate friend and brother,

P. DODDRIDGE.

P. S.

P. S. Fain would I, if possible, end my Family Expositor; with the third volume of which I rejoice, if you and my other friends are pleased. Truly I spared no pains to make it worthy their acceptance. I continue daily going on with the remaining Books of the New Testament, and am now in Jude; so that I hope to end the first copy, from which, if I should be removed, the work might be printed, by the end of December: but I have carried the notes no farther than Ephesians, being intent on the paraphrase, version, and improvements, as what to general edification, seemed most material.

L E T T E R XCV.

FROM THE SAME.

Northampton, May 2, 1749.

I Take off my pen from a Sermon which I am preparing for the press as fast as I can, lest it should be out of season, to write to my dear friend Mr. Wood a Letter, which must in every respect be unsatisfactory to him and to myself, both with regard to its length and the particulars it will contain. I applied to Mr. C— in favour of Mr. F— with all the earnestness any of his friends could wish; but had the mortification to hear by the last post from that gentleman, that the place which

I was

I was soliciting was disposed of before Mr. T— died. I beg you would assure good Mr. F—, with my most cordial salutations, that I should have rejoiced in an opportunity of serving his grandson; and that I am extremely glad to hear he deserves so very good a character from such a person as Mr. Wood, whose recommendation weighs with me as much as that of any person I could name.

Much am I troubled to tell you, that at last, after much deliberation with myself, I am obliged to determine not to attempt seeing my Norfolk friends this year, though they are justly so peculiarly dear to me. I intended to have come, I longed for the journey, and rejoiced in the prospect, but various important considerations forbid it, and oblige me to defer it one year; but I hope, if God spare our lives, nothing will then prevent it. I have lost my assistant. I expect company in the vacation. I have a Manuscript of Dr. Watts's, which will require great care to prepare for the press. When I was absent last summer, a moravian teacher crept in, and has made a sad breach among us, and erected a little congregation, consisting chiefly of those who were members with us, and once among those who seemed most cordially affected towards me, some of them aged and experienced christians. It is now a crisis among us. God seems bringing in many to supply the place of the seceders. It appears to me that my ministry at home was never
more

more necessary. I am very desirous of finishing my Notes on the New Testament, that if I should die quickly, an event which entire as my health now is, I accustom myself to expect, the world may lose as little as possible. But indeed by me it can, (fondly as your friendship magnifies the little creature,) lose no great matter at any event. Oh, that I could unbosom a little of my heart to you: but already am I called to lecture: what shall I say in the broken moment that remains? That every line you write to me increases my love, and, when you shew not how very much you over-rate my importance, increases my esteem. I think with horror of the character and case of the poor wretch that is gone, and should rejoice to hear that he died awakened and trembling. Such notions of faith, and of an abrogated conversion, if I may so call it, lost in years of folly and wickedness, seem to me full as mischievous as that of popish indulgencies, and both spring from the same fountain, and are abetted by the same supporters, I mean the great enemies of our salvation. My wife joins her services to all, for she knows them all by name, and several of them by valuable tokens of friendship, indeed I may say all of them. Excuse this sad scrawl, which the dampness of the paper, just sent me in, almost obliterates. Mr. Lincolne may expect to hear from me soon, in the mean time please to tell him, his son goes on

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and sets out well. But Oh, the labourers are very, very few. Farewell, my dear friend. I am

Your ever affectionate friend and brother,
and greatly obliged humble servant,
P. DODDRIDGE.

L E T T E R XCVI.

FROM THE SAME.

Northampton, Feb. 27, 1749—50.

MY DEAR FRIEND,

YOUR former letter had so much prepared me to hear of the death of that worthy and useful servant of Christ, Mr. Saunders, that your last which brought me the melancholy news did not at all surprise me; though it could not but tenderly affect me. I have lost a friend who was mindful of me in his prayers: but God will remember his prayers and yours: and perhaps, I owe the pleasant manner in which I am now going on, and the visible blessing which, unworthy as I am, does indeed attend me in my congregation and writings, my academy and family, in part to the prayers of those whom death has long since separated from me, as well as of those my dear friends whom a kind Providence continues, and particularly and singularly I am persuaded to yours. May those petitions which I am so frequently

frequently repeating for you be as graciously regarded, as I trust they will, by the God of all mercy; for though I am less worthy of being heard, you are much more worthy of being remembered.

I take my part with my dear friend in the pleasure his humane heart must find in being the messenger of agreeable tidings to the distressed, or in seeing the appearances or openings of Providence in their favour, and it will always be a delight to me to be in any degree the instrument of giving him such a satisfaction. I shall not fail to inform Miss Ekins,* when I

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write,

* This excellent Lady, daughter of Thomas Ekins, Esq. of Chester-on-the-Water, in Northamptonshire, was Dr. Doddridge's ward: she afterwards married the Rev. Dr. James Stonhouse; and died December 10th, 1788. The following Inscription on her Monument, erected in the Hot-Wells Chapel, near Bristol, written by her friend Miss HANNAH MORE, does but speak her exemplary virtues.

Come, Resignation! wipe the human Tear
Domestic Anguish drops o'er Virtue's Bier;
Bid selfish Sorrow hush the fond Complaint,
Nor from the God she lov'd detain the Saint.

Truth, Meekness, Patience, honour'd Shade! were thine,
And holy Hope, and Charity divine:
Tho' *these* thy forfeit Being could not save,
Thy *Faith* subdu'd the Terrors of the Grave.

Oh! if thy *living* Excellence could teach,
Death has a loftier Emphasis of Speech:
In Death thy last, best Lesson still impart,
And write, PREPARE TO DIE, on every Heart.

HANNAH MORE.

write, of the manner in which her letter was received by her cousin, and to cultivate to the utmost of my power every friendly and every generous disposition in her mind. Pray that she may be guarded from the snares which her tender age, lively temper, and plentiful fortune may concur to expose her to.

I fear my zeal to serve your neighbourhood, at your request, has transported me too far. Immediately on receiving yours about a month ago, I wrote to engage Mr. Laugher of Stamford, an ingenious, serious, acceptable and worthy youth, once my pupil, and I think moveable, to make you a visit. He has accepted the proposal, and will wait on you for your directions about the middle of next week, if God prosper his journey, and he will be where you please to order him for three following Sundays. If Denton have not young Mr. Saunders in view, and dare venture on so young a man as Mr. Laugher, who will be ripening among them, I hope he might be of service there. You might depend on his regard for your counsels, but I fancy, one way or other, his journey may answer some good end; as being acquainted with him you may have your eye upon him in future vacancies as one whom I would wish removed from the little handful of people, among whom his good abilities are almost lost, to a station of more extensive service. I commit him and you to divine guidance. If he be agreeable, he may perhaps return soon

soon after the time you mention, or if he cannot, I may send you another supply, and will endeavour to do so when you desire it. Oh, how pleasant is it to assist such a cause and such a friend! I was never better, but never busier, yet see what a long letter I have scribbled, but it is to dear Mr. Wood, who has a right to a thousand times more acknowledgments than he can ever receive from his ever affectionate, faithful, and obliged,

P. DODDRIDGE.

P. S. I shall order Ophiomaches on your recommendation. Have you seen Bower's excellent History of the Popes?

L E T T E R XCVII.

FROM THE SAME.

August 25, 1750.

MY VERY DEAR FRIEND,

WHEN I quitted you with so much tender regret, after having received so many engaging favours, and spent so many delightful hours with you, I retained a secret hope, that I should long 'ere this have renewed the converse, in such an imperfect manner as pen and paper would have allowed me to do it: but the continued hurry of every day and hour that I spent in and about London,

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gave me no opportunity of doing it, in a manner that would have been in any degree satisfactory to me. Of my safe arrival hither, I knew Miss Ekins would inform you, and what I wrote on the outside of her letter in shorthand, would just acquaint you with my getting well to London. That I esteem you as one of the worthiest men upon earth, and one of the most able and faithful of ministers in the present age; that I look on your excellent lady as one of the wisest and best of her sex, and number you both among the tenderest, most engaging, and delightful friends, I think you already are as sure of as any words of mine can make you: and you must be sure, that we have a deep and lasting sense of the numberless obligations you heaped upon us at Norwich, and wherever else we had your company, unless we are, what I think we never shall or can be, lost to all sense of friendship and gratitude.

I was desirous, when I did write, to fill up at least a page or two, and to give you some little intelligence as to the state in which I found things in London, and the probable success of the schemes, which you knew I was forming. Now here in the general, I am to tell you that, according to your repeated prayers, when I was with you, and I doubt not since I was separated from you, the hand of my God hath been upon me for good, and whithersoever I have gone I have prospered. You may remember,

member, that there were three affairs of a publick nature which were the objects of my particular solicitude. The procuring a third tutor for my academy—the providing for lads not yet fit for academical education—and the doing something for the service to New Jersey, for the propagation of christianity abroad. Providence has accomplished the first of these schemes, by the unexpected success of the second; and has opened some promising hopes concerning the third, beyond what had entered into my mind when I parted with you. The want of ministers and students is so seen and felt, and the necessity of the scheme for educating lads not yet ripe for academical studies, is grown so apparent, that between three and fourscore pounds per annum, have been, by well disposed persons, without any pressing solicitations from me, subscribed for that purpose in and about London; and out of that it has been determined, that besides Mr. Clark, who with a salary of forty pounds per annum and his board, is to be tutor of philosophy, another tutor is to be maintained with a salary of thirty pounds, besides his board, who is to teach the languages; and as his salary chiefly arises from this scheme, he is also to superintend the education of these lads; who are, in devotional exercises, to attend with my pupils, and be under my inspection, though not under my personal instruction, in their grammatical studies; and besides those I had immediately in view

before, I have heard of some others well disposed for this purpose, and whom, I hope, I shall with this assistance, perhaps increased by applications yet in view, be able to do a good deal towards maintaining. — As for the scheme of the New Jerseys, Mr. Allen who came over on purpose to negotiate it, unhappily was smitten by that fatal infection at the Old Bailey, and is dead; but I have had large conversation with Colonel Williams, who was the second man in the expedition to Cape Breton, and by whom indeed it was chiefly projected; and he encourages me to hope that Mr. Pemberton, the minister at New York, on my favouring the scheme, as I certainly shall, will come to Britain, and make a tour over its northern and southern parts, carrying along with him two converted and civilized Indians, as a specimen of what has already been done. He proposes to attempt a collection for the present in the chief congregations which he may visit on this journey; after which, he may very properly write such a letter in his own name to the dissenting ministers in England, as I expressed my thoughts of writing, and may with yet more decency and strength recommend and enforce the advices laid down in my preface to my Sermon at Kettering, as this might seem the happiest crisis we could expect for carrying that plan into execution. — As for the affair of Breslaw, the good Archbishop of Canterbury did

did all he could to procure a brief for them, or a contribution some other way.

You will perhaps be surprised to hear, that application has been made to me from a son of Lord William Manners, brother to the Duke of Rutland, to desire admission among my pupils, though intended for a clergyman in the established church: and if he be willing to acquiesce in the terms and orders of my family, I shall not refuse it. I wonder at this one way, and I wonder also at Mr. —'s purpose of removing his son from me: I fear it is either on some misrepresentation or foolish behaviour of the young gentleman, for I have always treated him with the fidelity of a real friend, and with the tenderness of a parent; and I am well satisfied, that, especially on the improvements which by means of a third tutor, will be made in our course, there is no place of education in England, where, if a youth will do himself justice, greater advantages are to be found. But you see how I have run on. Were I to begin a second sheet, I should fill it before I had emptied half my heart. Let me conclude with the most affectionate and grateful services to all my good friends at Norwich, and those at Yarmouth, when you see them. My wife joins with me in these salutations of which you and your charming lady claim a very distinguished share. Oh, that we could see you here, and give you both, as a poor grateful child expressed

pressed it, "all your care again." Mr. Neal and Mr. Barker are particular in their salutations to you. I am,

With much more affection than can be expressed,
 my dear friend, yours,
 blessed be God, for ever,
 P. DODDRIDGE.

L E T T E R XCVIII.

FROM THE SAME.

Northampton, Dec. 4, 1750.

IT is such a pleasure to me to write to you, that I sometimes am ready to wonder, I can command myself so far as not to be quite troublesome by the number and length of my epistles: and yet such are my daily and hourly engagements, that I often defer answering your kind, endearing, charming letters till I have reason to be ashamed, and till one of them overtakes another. This I am sure you will excuse, and could wish you knew how frequently and affectionately I remember you, and what an inward, heartfelt sense I have of your great importance to the publick, as well as the value of your personal friendship. Your last letter illustrates both, and your generous readiness even to part with a most beloved and important friend, if it may be for her good,

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is a noble instance of it. As for Miss S—'s affair I will say nothing of it here, as I intend her, at least a few lines, which I shall enclose with this, and which I know she will communicate to you. Of other things to which your letters refer, I will speak in as few words as I can, that I may get the more minutes for that great affair which lies so much on the head and heart of us both. For the congregation at Harlestone I am very tenderly concerned, but I am not able to assist them. I beg you will present my most cordially affectionate respects to Mr. Matchet, and all the rest of the gentlemen that signed with him, and tell them, that I am sensible of the obligations they have laid upon me by their very respectful and affecting application, and that I think it the part of gratitude not to send any one to them, concerning whom I have any doubt, whether he would be thoroughly suitable or not; and that therefore, in this extream penury of supplies, which is by far the greatest I have ever known, I find myself incapable of assisting them. Yet I have a young gentleman with me of such a stamp as they would I am sure choose, who will enter on publick work about Midsummer next. I would by no means have them wait for him, as it is impossible for me to answer for the views which may open upon him, or the turn his inclinations may take from unknown contingencies which may arise; but when he comes out, if they happen to be vacant, and
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he chooses the journey, I will, God willing, endeavour to engage him to make them a visit. Be pleased also to make my due compliments to Mr. and Mrs. Baker, in which Mrs. Doddridge concurs, renewing our thanks for the very obliging and agreeable entertainment we received at Denton, and mine for the most complaisant letter, with which that very worthy friend has been pleased since to honour me. How happy should I have been in an interview with such worthy brethren and excellent friends as you tell me assembled at Rendham, at the opening the new place of worship there. I assure you, dear Sir, and I beg the favour of you to assure the gentlemen who met there, when you see any of them, that there are no associations of ministers any where, which I attend with greater delight than those of Norfolk and Suffolk. — Your remark on Colonel Williams's wonderful modesty is the very same which has been made by others. How amiable in such an hero, for such no doubt he is, and the acquisition of Cape Breton was, perhaps, more owing to him, taking in the whole process of his counsels as well as actions, than to any other person in the world: yet how is he rewarded! Truly, nobly by Providence, if he carry off one whom I esteem among the greatest treasures of our island or our world. — Mr. Finne is a most excellent person. He has been pretty successful in Holland, and such good consequences have already attended the applications made to several of our country

country congregations, that I believe a college of the reformed (that is, the calvinists) will be formed at Breslaw; which will have a wonderful influence on the state of religion in Silesia, and probably be attended with the greatest effects of any thing that has happened in Germany, since that wonderful affair at Hall, if that which has been a mighty blessing is to be excepted. The intended college, after the German plan, is to comprehend all sorts of schools, but chiefly those for academical learning and the education of ministers; in which I apprehend that zealous, faithful, and able servant of Christ, Mr. Finne (to whom I hope you will write a latin letter) will be greatly, if not principally employed.—I beg you will present my particular and most respectful services to that very venerable and amiable man, Mr. Crompton, and my hearty thanks for that paragraph in his very kind letter, you were so good as to transcribe. Tell him, I read it with a mixture of pleasure and confusion, and that I honour and revere him more than I can express, and should think it a singular blessing of my life to have such an example and such a counsellor often near me. In the mean time I pray God long to spare his very useful life, and rejoice greatly in his wonderful restoration.—As to the New Jerseys, I have written largely to Mr. Pemberton, whom I hope to see here in the summer; and leave all that relates to the scheme, I hinted to you *in integro*, till he or
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some other minister of credit and influence may visit us from those parts, and then I hope something will be done. In the mean time, I have sent your youth's scheme all round our county, and into some neighbouring parts, and find such encouragement from my own congregation and some others, that I hope we shall have a pretty tolerable fund. I cannot but observe at the same time, a wonderful concurrence of Providence in raising up several hopeful and promising youths, who are desirous of education for the ministry, and I intend to take in all, in whom I am thoroughly satisfied; trusting in God to prepare oil, so long as there are empty vessels, and when we are broke I will beg for more. The addition of another tutor here is a circumstance of great importance; and as the scheme for an academy in London is adjourned, *sine die*, I am ready to believe, though I do not certainly know it, that we shall have some youths sent down to us from that quarter. But all this I leave with God, earnestly praying, that good may be done, and the interest of religion revived, and leaving it to him to determine how and by whom. If he determine to glorify his power and grace in the weakness and unworthiness of the instrument, I may have some hope that he will make use of me.

You see I am beginning on a new piece of paper: but I must fill only a small part of it. I much deplored the death of Mr. Ford
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of Sudbury. He was a man of great talents, and which is incomparably better, great spirituality, integrity, and zeal for Christ; and we might, considering his age and constitution, have expected much service from him for many future years. But this providence adds to the joy my heart feels in hearing of the comfortable state of your health, for which I offer many prayers. I hope you will live to bless the world many, many years after I have left it. As for Sudbury, I have now in town with me Mr. Holman and Mr. Fen, who came over to hear Mr. Hextal of Creaton, once my pupil, a most pious, humble, zealous, and very able man, only of a weak constitution, who would, perhaps, be as fit to succeed Mr. Ford as any man that can be named. It would be a great grief to me to lose him from these parts, but I would not wrong the publick so far, as to wish to retain him in so small a place all his life. I shall be glad that Mr. Taylor,* if he be recovered, may bestow his time and labours on unlocking hebrew words, and hope the key he has left broken in the door of St. Paul's Epistles, will not be able to keep the true sense quite shut up: indeed I think the door opens almost of its own accord. If I live to finish my Exposition on the

* Afterwards Dr. Taylor, author of a Paraphrase with Notes on the Epistle to the Romans. To which is prefixed a Key to the Apostolic Writings.

the New Testament, the propofals for which I am juft publifhing, and in which I am going on daily, and have now proceeded in tranfcribing to the Theffalonians, (1 Ep. iii.) I fhall make an attempt on the Minor Prophets, of which indeed I have already begun to make a new tranflation from the Hebrew, for my own entertainment and ufe, and I fhall be glad of any light which Mr. Taylor's Lexicon can give me.

Dear Lady — is in a very declining way. Pray devoutly for her important life: and pray for a bleffing on the Family Expofitor; and that God would open its way into families, where it may be ufeful. I would go through all the labour attending it with pleafure, though I were fure I fhould not get one fhilling by it.

The diftemper among the horned cattle has again vifited thefe parts; though, bleffed be God, not with violence. All our horfes too have been ill, yet few are dead. The fmall-pox is broke out dreadfully in the neighbouring villages—a moft malignant fort. One rafh young fellow, coming to a wake at Harpole, in our neighbourhood, from the bed of one infected with it, conveyed it to above forty of that village; all blooming perfons, of whom many are dead. In feventeen families, three in a family, on an average, are down; and fourteen villages are invaded by it, and all in confequence of fome of the inhabitants being prefent

sent at that fatal dancing bout, the 15th of last month. The terror this has occasioned is not to be imagined. Oh, when shall we see the importance of inoculating children! * In consequence of which, whole towns have passed safely through, and not one life been lost. But you say right, the cause of these desolations is to be fought higher. The indolence and sensuality of the professing world terrifies me much. Yet, blessed be God, some are brought to a sense of their duty and danger, nor does he leave me without encouragement on this head. Much pleasure and satisfaction have I, when I can run away from the world, and spend half a day in meditation and prayer: and did we more frequently attempt this, I believe we should find the work of the Lord more prosperous among us. Religious societies are forming, and many learn to pray, truly, I think better than their ministers often do. Oh, these are things which rejoice my heart. I am quite well, and in good spirits. I never had a more promising set of pupils about me. God hears your prayers on my account. Go on, and heap as many blessings upon me as you can; and help me forward to heaven a pace. And now I will add a paragraph of good Lady —'s last letter to me, which I can more truly apply to you my very

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excellent

* Dr. Doddridge published a small piece of Mr. Some's concerning Inoculation for the Small-pox, which was written and published principally with a view to remove the common objection from a religious scruple.

excellent friend. — “Prayers from me you will have: and I believe one of the last I put up will be to beg an abundant reward for you. The voice involuntary of my heart is, “whom have I in heaven but thee; and there is none upon earth I desire besides thee.” I expect soon to be unfettered from flesh and blood. I will, should the kind lot be appointed for me, rejoice over you as your ministering spirit; and I shall always have good news to bring you. I will watch carefully to protect your life long upon earth, for the sake of thousands; and then by gentle operation, help to unfold your garments of mortality, and with my fellow-companions, waft your gracious spirit to the bridal feast of the Lamb, and with him on Mount Sion, shout your glorious deliverance. Farewell, my kindest, best of friends, and live assured of the ever affectionate regard of — —.”
 What have I to add — but instead of — —,

P. DODDRIDGE.

L E T T E R X C I X .

FROM THE SAME.

Northampton, Dec. 22, 1750.

MY DEAR FRIEND,

IT is indeed true, that my affection for you is very great, but it is as true, that it cannot be greater than your almost unexampled goodness

goodness demands. In every thing but love I shall die your debtor. I cannot in these straits of time answer your excellent letter as it deserves; but I have been immediately mindful of the contents. As soon as I read it, I sat down and wrote two letters into Scotland, the one to Mr. Webster, the other to Mr. Robertson; and have pressed an answer from both as soon as may be.

On Thursday morning, at the appointed time, though my usual business and duties would have engaged me another way, my poor imperfect requests, hardly worthy to be called prayers, were offered for our two excellent friends; I hope with something of that impartiality and disinterestedness of which you give so noble an example. As to the result, I expect the leadings of Providence to determine it much more out of regard to the petitions of others than to my own. —

Thus much for the principal subjects of your letters. For the rest—receive our united salutations in the warmest terms which friendship, and love, and gratitude can dictate. Pity me, and pray for me, as you do, in the midst of so many hurries. Oh, my poor, poor attempts of service! They shame me continually. My prayers, my sermons, my lectures, my books (in hand), my letters, all daily shame me. A secret consciousness of meaning well, and the remembrance of the great compassion of our heavenly Father, and divine master, are almost

my only supports. Remember me daily. Oh, that I had more time and heart for secret devotion. Dear Dr. Clark's death has been a deep wound. Sadly did I perform the last office of respect to him. But I must not enlarge. Pray for the success of the Family Expositor. I am also printing the Funeral Sermon for my excellent friend at St. Alban's. Lady — continues very ill. I fear we shall soon lose her too. But the Lord liveth, and blessed be our rock, &c.

I bless God, we are all pretty well, colds excepted. But the small-pox rages around the town, and we have a very bad fever in it; and a few days suffice for the journey of many into eternity, and may suffice for mine. May I but live for Christ while I continue here, and leave it to him to turn the key whenever he sees fit. God is adding serious lads to what we may call the humanity class, and so many others are offering themselves, that I begin to doubt how they will be provided for: but we must draw on the inexhaustible bank of the divine bounty and faithfulness, and think often of Jehovah-jireh. — Respects to all friends at Norwich shall in very deed conclude this hasty scrawl from,

Dear Sir,

Your affectionate friend, brother and servant,
in everlasting bonds,
P. DODDRIDGE.

I have at least fifty unanswered letters before me.

THE REV. DR. DODDRIDGE. 309

L E T T E R C.

FROM THE SAME.

DEAR SIR, Northampton, Jan. 15, 1750—1.

AS I am much indisposed with a cough, which has lately been attended with a pain in my breast, and which forces me, which is a sad calamity, to lose my mornings in bed, and as I must this morning, though it is now between nine and ten, before I go to my academical work, send up part of Dr. Clark's Funeral Sermon, which I am to transcribe, that the press may not stand still, yet must I write you a few lines. But alas, my head and heart are so full, that many pages would not contain their full meaning. Let me thank you and my two excellent friends, so soon to become one, for the very delightful letter with which you have all honoured and comforted me. I hope the resolution of this day fortnight was under the best direction, and will be attended with the happiest consequences. I rejoice greatly to hear of the favour which the Colonel and his lady intend me. — One Mr. Samuel Davies, of Hanover County in Virginia, has sent me a charming letter of good news from a far country, which I want to communicate to your society, that you may praise God with me. Transcribing long letters is a painful drudgery: I think you should make a little purse to pay

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postage

postage of such letters, and I would transmit them, and you should return them; and in that case I may perhaps send you this for a beginning. But I run on too far. I must only add that Providence seems to engage Mr. — whom I intended for Harlestone another way, and there is such a dearth of ministers as distresses my heart. You have I hope heard the good news from Holland of a remarkable revival of religion there. — But alas, a bell rings which forces me to conclude. Pray tell Mr. Frost he cannot long so much to hear from me as I do to write to him; and let him know, that yesterday to amuse myself, as I took physic and might not write much, I marshalled my unanswered letters, and found them one hundred and six, near one quarter of which reached me since Friday noon, and it was then Monday evening, and all this, though I have written between fifty and sixty letters the last fourteen days with my own hand, having no secretary. And yet I sometimes think it would be almost employment enough for all my time to acknowledge a friendship like yours, and my many obligations to your tender, constant, generous love. Farewell, dear excellent man; and may the God who has given me so incomparable a friend, spare him to bless the world long after it has lost, if that be any loss,

Dear Sir,

Your ever faithful, affectionate, and obliged,

P. DODDRIDGE.

L E T T E R C I.

FROM THE SAME.

Northampton, April 9, 1751.

DEAR SIR,

I Have wrote such a multitude of letters of late, and have received so many, that not having always been so exact as I ought to have been in making memorandums, I hardly know what I have and what I have not answered; and with regard to you I am the more uncertain, as I may mistake some particular messages sent to you in Colonel —'s letter some time since, for an answer to that of yours, which informed me of his marriage: but of this I am sure, that every way I am in your debt and always shall be so: and I can add, that as there are few on earth whom I equally honour and love, none whom I more constantly remember among my best friends, so there is none whose letters more constantly delight and refresh me. Yours of the 20th of March however, I am sure is unanswered, and I must now intreat you in a few hasty lines to accept my thanks for it, and the former, with the assurances of the most tender sympathy with you in all you have suffered and do suffer by the death of some valuable friends, the removal of others, especially that incomparable one who has lately left us, and whom I fear I shall see

no more in this world. Your own indisposition and those of your excellent lady; the wickedness of those of whom your great and generous candour has believed too well of; and the afflictions of those whose sorrows your sympathising heart by so tender compassion makes your own; all these things I would feel for you, and particularly for poor Mr. —, to whom I intreat you to give my services, assuring him that both I and Miss — are much touched with his case.

My heart has been much set on promoting the youths scheme. I dispersed your papers all over the country, but to my great grief have not found in many of our congregations that encouragement which I hoped. Something however is done, and much more in proportion from London than from the country. There are however nine lads, some of them very promising, who are here supported by it; and I sometimes think two of them will offer themselves as missionaries to New York, to plant the gospel among the Indians there, and glad at my heart should I be, if my only son were desirous of being the third.

I am at present under great concern for the illness, I fear the dangerous illness, of my generous, faithful, endeared friend, Mr. Lyttelton. It is the smallest part of this concern, that it prevents him from doing that service to my subscription to the remaining volumes of the Family Expositor, which he was resolved to have attempted, and which, with so great an interest,
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he might probably enough have effected. The greater part of that disappointment to me is, that it may prevent it coming into the hands of some in higher life to whom it may otherwise have no access: but God limits or extends all such prospects at pleasure, and I desire to refer it to him with what degrees of encouragement the work shall be published, and indeed, whether it shall be published or not. The three volumes will hardly be published at so small a price as a thousand pounds, and I shall judge it the part of prudence, and therefore of duty, not to send them to the press on any terms on which I shall not be secure; and if there be such a number subscribed for or bespoke by booksellers as to effect that, I shall go on with the publication as fast as I can; and bless God for such an opportunity of doing my publick homage to his word, and endeavouring with all integrity and simplicity to make it understood, and to enforce it on men's consciences according to the little ability he has been pleased to give me; which truly I think so little, that I am sometimes almost ashamed of having undertaken so great a work.

I have of late been much indisposed with a cold, which is returned again, but not with so much violence as before. I know I have your prayers, and I delight in the thought. We are tending to one blessed home. Our interview at Norwich was pleasant, how much more will that be which we expect in our father's house.

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This poor letter has been written *raptim* at several times. I have filled my four pages and yet seem but to have begun. But I must conclude with every good wish for you and yours that the tenderest friendship can form; nor can I hope ever to tell my dear Mr. Wood how faithfully and affectionately I am his.

P. DODDRIDGE.

L E T T E R CII.

FROM THE SAME.

Northampton, May 11, 1751.

MY DEAR FRIEND,

RECEIVE in a few words my thanks for your last very kind letter, and my condolences on the death of good Mr. Holman, which grieves me exceedingly. It would be some consolation to me under this affliction, which at present comes not alone, could I meet you at Walpole on Wednesday sevensnight. I have much to say but have no time, only must assure you of my sympathy with you in dear Mrs. Wood's frequent indispositions. That charming lady! Why must she even feel any thing painful? but all will sit light if you are well. I pray God she may enjoy that comfort and every other. I long to talk over many matters
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at large with you, and will come, if God permit, from London to Sudbury, at Mr. Hex-tal's settlement with that people, if you will give me the meeting, and I will spend two days there that we may enjoy one another. Pray answer me this speedily, that the scheme may be ripened, and I may judge what it will be necessary to write in my next. I bless God I am pure well. My eldest daughter is finely recovered of her extreme illness; whereas one of the loveliest girls I ever knew, a wealthy attorney's daughter here, who was but beginning to be slightly indisposed on Thursday, died this evening. A most affecting lesson of earthly vanity. Such are our children, such are we. But there is a world which is not subjected to vanity. Excuse the hurry in which duty obliges me to write. The letter I received to-day from Mr. — was the four hundredth on my list since Christmas. Support, dear Sir, by your prayers,

Your very affectionate brother and friend,
and much obliged humble servant,

P. DODDRIDGE.

LETTER

L E T T E R CIII.

FROM THE SAME.

MY DEAR SIR,

Northampton, June 5, 1751.

WE have been much obliged to Miss Reymes for her visit, which she has made very agreeable to us; but the time of her stay has seemed very short, and it has been a great trouble to us to part with her so soon. Her piety, sweetness of temper, discretion, and tender friendship, of which she has an exquisite sense, worthy one so conversant with you, have endeared her to us more than I can well express; and I beg you to make our acknowledgments to her worthy parents, who have so kindly indulged us in a pleasure we much regret that we must so soon lose.

I cannot express how much I long to see you, and firmly believe, that it was the secret hope of meeting you and Mr. Frost, to whom I have made shift to write a little, at Sudbury, that turned the scale for that otherwise very inconvenient appointment.

I thank you most cordially for the regard you express to the Family Expositor; to the second volume of which, that is, the fifth of the whole work, I have this morning been putting my finishing hand; except that the notes on the Hebrews are not yet transcribed.

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I am much obliged to you for the noble things you have done for Breslaw. I am just writing thither, and shall not fail to inform my worthy friend Mr. Finne, of your goodness. I really think it will be of great importance for the support of the protestant cause in Germany, that their church be thus aided in this important crisis. I rejoice that Providence is still bearing you up under your various fatigues, and animating you to so many important services; in which you will be long continued and gloriously succeeded if my poor broken petitions can avail any thing.

I must not conclude without telling you that I am far from well, having a violent cough, which seems very stubborn, and sometimes almost silences me in publick: I have scarce been one fortnight free from it since I left London in August last; but have kept it pretty well at bay: but this last relapse is a very bad one, and especially in conjunction with my intended London journey, gives good Mrs. Doddridge a great deal of uneasiness. I thank God, I have no aversion to the thoughts of a speedy removal; but I would husband life as well as I can, especially for his sake who gave it, and whose loving kindness is so much better than life; and truly so far as some visible blessing on my labours can endear it to me, I never had more reason to wish it might be prolonged.

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I beseech you to make my best compliments to your good lady, and all other friends your way, particularly my reverend brethren in the ministry, and Mr. Baker of Denton, when you see him. Mrs. Doddridge joins in all these salutations. As for me, I find all language poor when I would tell you how highly I esteem you, how tenderly I love you, and how constantly and faithfully I am, to the best of my little abilities,

Rev. and dear Sir,

Your most affectionate brother,

and much obliged humble servant,

P. DODDRIDGE.

I greatly esteem Mr. Tomms, and bless God for raising up such a person; but cannot bear to hear my friend Wood speaking of himself as in the wane of his usefulness. I hardly think you yet arrived at the acme of it; and often rejoice that you are like to live to bless the world and the church, when I am got home.

LETTER

L E T T E R C I V.

FROM THE SAME.

MY DEAR FRIEND, Sudbury, June 20, 1751.

HARDLY any disappointment of the kind ever hung heavier upon me than that of not seeing you here; the expectation of which, with the hopes of an interview with good Mr. Frost, gave me resolution to break through the strong importunity of my friends in London, and through the discouragements arising from a very bad cold, which such a journey was likely to increase, that I might once more see and embrace him who has so much of my heart, as well as of my esteem, that if I think love could inscribe a name there, yours would be found on mine when it beats no more. But a regard to duty keeps you at home, and therefore I ought to love you the better for it. I was the more earnestly desirous of seeing you, as I had several things to talk over with you of great importance. A restless night, or rather many restless hours in it, in connection with the views of labour before me this day, for which I am but ill qualified, has detained me in bed so long, that I have now but a few minutes to write to you. As to Colonel Williams's scheme for the Indian school, I shall refer you partly to Mr. Frost, who will inform you of what passes in reference to it,
and

and partly to some future letter, if God permit, in which I will furnish you with the memorial of this important affair which the good Colonel sent me by the last post; and perhaps I may also send you a copy of the Bishop of London's letter to me in reference to Mr. Davies's affair in Virginia. I paid in your noble donation to Mr. Wilson for the church of Breslaw, last week, a sacrifice of a sweet smelling favour. Go on vigorously with the youths scheme. It is our sheet anchor, and I see congregations falling so fast into wretched lay-hands, or utterly perishing for want of supplies, that I am more than ever solicitous that it may still be continued, and extended as far as possible. But I must not enlarge. The frequent returns of my cough alarm my friends, and those in town say I am grown many years older since they saw me last. I leave the event with God: but for my own part apprehend no immediate danger; unless it be of being obliged to allow myself more rest than suits either with my inclination or the demands of my business. My second daughter was ill when I heard last from home. Pray for her, and continue your prayers for him, who is much more than he can express,

Your affectionate friend,
and much obliged humble servant,
P. DODDRIDGE.

LETTER

L E T T E R CV.

FROM DR. AYSCOUGH.*

GOOD SIR, Gerrard-Street, Feb. 16, 1744—5.

I Really am ashamed when I look on the date of your letter, to think how long I have left it unanswered; I will not make excuses, but choose rather to own myself to have been to blame, and to promise to be better for the future: after so frank a confession, I hope you will think my penitence sincere. But though I omitted answering your letter, I must do myself the justice to say, I did not neglect the business you wrote about in it. I presented your last book† to her Royal Highness, and ought long enough ago to have acquainted you with her most gracious acceptance of it, and that I was commanded to return you her thanks for it. There is indeed such a spirit of piety in it, as deserves the thanks of every good christian; pray God grant, it may have its proper effect in awakening this present careless age, and then I am sure you will have your end in publishing it.

I am obliged to you for your kind congratulations on the honour his Royal Highness has lately done me, in trusting me with the edu-

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cation

* Afterwards Dean of Bristol.

† The Rise and Progress of Religion, &c.

cation of his Children. I am truly sensible of the difficulties as well as the advantages of the station I am placed in. A trust of such importance to posterity is a charge which I have not only on my mind, but on my conscience. I hope God will enable me to go through it with success: and I think I have a right to call upon every good man and lover of his country for advice and assistance in the discharge of a duty on which the publick good so much depends: and as you have been so much concerned in the education of youth, I shall always be glad to receive any advice or instructions from you; which I desire you to give me freely, and I promise you, it shall be most friendly received. I thank God, I have one great encouragement to quicken me in my duty, which is, the good disposition of the Children intrusted to me: as an instance of it, I must tell you, that Prince George* (to his honour and my shame) had learnt several pages in your little book of verses, without any directions from me: and I must say of all the Children, (for they are all committed to my care) that they are as conformable and as capable of receiving instruction as any I ever yet met with. How unpardonable then should I be in the sight both of God and man, if I neglected my part towards them: all that I can say is, that no care or diligence shall be wanting in
me,

* Our present most gracious Sovereign: whom may God long preserve in health and happiness!

THE REV. DR. DODDRIDGE. 323

me, and I beg the prayers of you, and every honest man, for the divine blessing on my endeavours. I am,

Good Sir,

With great truth and regard,
your affectionate friend and humble servant,
FRANCIS AYS COUGH.

P. S. I have an affair now on my hands, which, when it is a little riper, I shall communicate to you, which I believe you will think worth your notice and encouragement: it is a scheme for civilizing and converting the Indians on the back of New England, by the assistance of a gentleman, who has lived many years among them: if it succeeds, it will be attended with many advantages both in a civil as well as a religious way. If it is to go on you shall hear farther from me, and I will open it more fully to you.

L E T T E R C V I.

FROM DR. GREY.*

DEAR SIR,

Hinton, April 11, 1745.

I Received last week the favour of your book,† and return you a great many thanks for so valuable a mark of your affection and regard.

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* See page 123 of these Letters.

† The Rise and Progress of Religion, &c.

gard. The perusal of it has given me a great deal of pleasure and satisfaction, and I pray God to bless it with success; not doubting but that through his grace, that spirit of zeal and piety which runs through the whole, will be effectual to the good purposes intended by it, and awaken many to the serious concerns of a truly christian and spiritual life. I am sorry I have not the book you mention in my study, otherwise it should be very readily at your service. I should think myself happy, if, by being nearer to you, I could more frequently enjoy the pleasure and improvement of your conversation: for, waving all compliments on either side, I am entirely of the wise man's opinion, "As iron sharpeneth iron, so a man sharpeneth the countenance of his friend." A frequent intercourse between men, who have the interests of religion and learning truly at heart, must needs be of service towards animating and assisting each other in their respective endeavours to promote both. As the treatise you have sent me may be looked upon, you say, as a sequel to your Sermons upon Regeneration, I should be glad to have them, as soon as they are published, in the same form and size with this volume, that I may bind them in the same manner, in two neat pocket volumes.

I should very willingly go on with the other poetical parts of the Hebrew Scriptures, (and have a work of that kind in some forwardness) but you know what small encouragement is
given

given to the study of Hebrew; and as very few bookfellers, if any, would run the hazard of printing it, so I should not myself choose to give my friends the trouble of soliciting for me a second subscription, being with much reluctance prevailed upon, by their request, to do it for Job. I am,

With very sincere esteem and affection,

Good Sir,

your obliged and most humble servant,

RICHARD GREY.

L E T T E R CVII.

FROM THE SAME.

DEAR SIR,

London, Oct. 27, 1748.

I Should sooner have returned you my thanks for your elegant Paraphrase upon the last words of David, which I received at Leicester, but that I was hurried to town on some private affairs, and have been very much engaged ever since I came hither. I shewed it to the Bishop of Salisbury,* who approved of it; and as he has given me leave to print the letter, I shewed you at Northampton, from himself, I persuade myself you will have no objection to my communicating to the publick, with your name, the Paraphrase, together with so much of

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the

* Dr. Sherlock.

the letter you first sent me, as relates to the subject. But I would do nothing of that kind without your leave, any more than I would without his lordship's. For your fuller satisfaction I shall transcribe the paragraph relating to both, as it stands in my preface. — "Before I conclude, it is fitting that the reader should be acquainted, as well in justice to myself as out of the respect due to the reverend prelate, whose name I have the honour to prefix to these sheets, that it is with his permission that I make publick a letter, which, whatever countenance or credit it might give to this performance, I should not have presumed to carry beyond the privacy it was designed for without his free consent. A desire of communicating so fine an observation as is contained in it, in the natural and easy dress which I received it in, was indeed my first motive to the requesting that permission; but at the same time I must confess, that it was not the only one: for I am too sensible of the honour done to me by a testimony in my favour from so great a man, not to be ambitious, on so fair an occasion, of making it known. — About the same time that I wrote to his lordship, I sent also some of the following notes and observations to Dr. Doddridge of Northampton, a gentleman of distinguished abilities, into whose acquaintance I was first led by what I had published in the hewer way, and for whose judgment I have a great regard. His answer was in terms too complaisant

complaisant to insert the whole; but so much of it, as relates to the subject we are upon, I may venture, and have leave, to insert."

This I shewed to the Bishop, and he told me he thought it was very right. I believe you will have no objection to it; but would not do it against your inclination. I have not time to say more at present being in great haste, but that I have ventured to make some little alterations, as you desired I would, in the Paraphrase where I thought proper, but you shall see them yourself, before they go to the press. I am,

Sir,

Your affectionate humble servant,

R. GREY.

L E T T E R CVIII.*

TO A LADY,

Under dejection of mind on a religious account.

DEAR MADAM,

June 25, 1745.

I Return you my most affectionate thanks for the freedom with which you have opened your mind to me, both by repeated and unreserved conversations, and by a communication of papers intended entirely for your own use. The consequence, I most faithfully assure you

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is,

• From the author's short hand copy.

is, that the more I know you the more firmly I am convinced, not only that you are a real, but that you are a very advanced christian. I have pointed out to you already the principles on which I build the conclusion. But as I have not yet been happy enough to remove remaining difficulties, give me leave in this letter to lay before you some hints, as to what I apprehend may be the cause, and, by a divine blessing, in some measure at least, the cure of this anxiety which so much harasses your mind. And pardon me, that in this strait of time, and in this hour which, with pleasure for your service, I take from my sleep before the journey and labours of to-morrow, I do but touch upon particulars, and give short hints instead of illustrating or reasoning upon them at large.

Now as to the Causes of your present distress, I apprehend the following things among others are the chief and most peculiar: for I shall not mention those two grand cardinal causes of all our distress,—some remainder of sin in the best hearts, while they continue here—and the artifice and malice of our common enemy. What is most peculiar seem to be, 1. The weakness of animal nature, which after the attacks it has borne, must necessarily be very weak, unless it had been strengthened by a miracle, which even in such a case we have no warrant to expect. 2. The extraordinary elevation of devotion, which at some times you have known, and particularly when you were first

first setting out in religion. 3. In consequence of this, an ardent desire of equalling all the fallies of devotion, in this present infirm state of your health; by the very desire and endeavour of which, I heartily wish that you may not utterly ruin it. 4. An hard and unjust conclusion which you have hence drawn against yourself, as if you were one of the most ungrateful and criminal of mankind, that excites an indignation against yourself, which you think you can never feel with a sufficient sensibility. 5. The sublime ideas which you have formed to yourself of the spiritual life, in which you seem not to make sufficient allowance, either for the natural infirmities of this animal frame when in its best state; or, for the avocations inseparable from the life of one who is not absolutely a recluse from the world. I really apprehend these to be the causes of your disquiet.

With relation to the most proper method of Cure, the following particulars present themselves to me; which I wish I had time to digest and express better. 1. To lay it down as a certain principle, that religion consists more in an intelligent, rational, and determinate choice of the will, than in any ardent transport of the affections. 2. To consider, that there is a certain degree of afflicting ourselves for past sins, and for present imperfections, which is so far from being our duty, that it is very likely to prove a snare, and to produce consequences displeasing to our gracious father in heaven, and injurious
both

both to ourselves and others. 3. Settle it deliberately in your understanding as a certain truth, that the grand security of the soul lies, in deliberately intrusting itself to Christ, chosen in all his offices, and devoting itself to God through him, according to the tenor of the christian covenant; and steadily endeavour in consequence of it, to practise that which the word of God requires, and to forbear every thing which it forbids, and referring all its concerns, not excepting even the degrees of its spiritual comfort and enjoyment, to his wise and gracious determination. 4. In consequence of this, be often, and indeed daily, renewing your covenant with God, in the manner which that most worthy and excellent servant of Christ, your ever honoured and beloved father, has so intelligently, affectionately, and frequently recommended. 5. Let your devotions be reduced within narrow limits, and rather frequent and short, than protracted to a very great length; and in your addresses to the throne of grace, be more intent upon the sincerity of the heart, and the calm fixedness of the thoughts, than about the flow of affection, which is not and cannot be immediately in our own power; but may, humanly speaking, depend upon a thousand mechanical causes, which we do not so much as know. 6. Consider how much of religion consists in trusting in God, in hoping in his mercy, and in rejoicing in him; and how suitable this is to the peculiar constitution of
of

of the gospel, and the character which Christ our mediator bears; by consequence therefore, how essential a branch of gratitude it is, and how much a tender conscience should be upon its guard, that it does not fail here. 7. Remember continually, that after all, it is by faith in the merits and intercession of Christ, and not by the perfection of our works, that we are to obtain justification and life; and that the best of christians will have their imperfections while they are in this world; and may, and must, under a sense of them, daily apply to the great advocate, and renew the actings of their faith upon his efficacious blood and intercession. 8. Make yourself familiarly acquainted with the promises of God; those relating to the pardon of sin, the imparting grace to the soul that seeks it, &c: and choose for some time every morning, some comfortable promises to be the subject of your meditation; and now and then employ that fine talent which God has given you for poetical composition, in paraphrasing such scriptures in some short hymns. 9. Endeavour to exert yourself as much as possible, in attempts of usefulness by conversing with the children who are so happy as to be the objects of your pious care, and with those who are in circumstances that bear any resemblance to your own. 10. Disburden yourself as much as possible, of every anxious thought relating to futurity, whether regarding temporals or spirituals: confine your views to present

sent duty, and leave future contingencies in the hands of God. 11. Be thankful for every, the least glimmering of hope, and for any kind and degree of consolation which God is pleased to give you; and take great heed, that you do not suspect those comforts which lead you to God and goodness to be delusions, merely because they are not so permanent and effectual as you could wish, lest you should injure that great agent to whom you are so highly obliged, and whom you so tenderly fear to grieve. 12. In one word, study by all means to nourish the love of God in your heart; breathe forth with humble tenderness the genuine impressions of it; and as human nature must have its weary intervals and its barren frames, delight to look to God in them, as a being who penetrates all the inmost recesses of the heart, and sees that secret tendency of soul to him, which I have neither tears nor words to express. "Lord, thou knowest, that I love thee: or that I would, thou knowest I would, prefer the sensible exercises of it to any other delight." By this method, the habits of divine love will strengthen by frequent acts; and I verily believe, that time will at length produce such a consciousness of it, that you will be no more able to doubt of it than of your own existence.

These, Madam, are advices, which though not expressed with the accuracy I could wish, I would recommend to you as the most important I can give. My earnest prayer for you,
and

and which I desire daily to repeat, is, that God himself may be your comforter, and pour out upon your wounded and mournful heart the oil of gladness in a rich abundance. To know that I have been in any instance the instrument of reviving so excellent a spirit would give me unutterable joy, and I should esteem it among the greatest honours God has ever bestowed upon,

Dear Madam,
Your most affectionate friend,
and faithful humble servant,
P. DODDRIDGE.

L E T T E R C I X.

FROM DR. HUNT.*

DEAR SIR, Hertford-College, August 2, 1745.

I Must not any longer delay to make my acknowledgments for the favour of your last kind letter, lest I should seem to affect a retaliation, and to inflict that punishment, (if a thing so inconsiderable can be called a punishment) which you so ingeniously deprecate, I mean the silence of a whole half year. I must confess, it was a disappointment to me, not to have had the pleasure of hearing from so valuable

* Afterwards Canon of Christ-Church, and Regius Professor of Hebrew in the University of Oxford.

able a correspondent for so long a time; and I was at first tempted to have revenged this delay by not taking pen in hand for the space of six months; but I have since had time to cool, and have so far recovered my temper, as to be able to abate you a month or two on the balance. — To be serious: though I have delayed so long to return you my thanks for the favour of your good company, I am not unmindful of the pleasure I received from it; nor will the delightful ideas of the good christian, the scholar, and the gentleman, which Dr. Doddridge's presence impressed on my mind, cease to have a lasting place there, how insensible soever I may seem to have shewn myself of them since his departure. The truth of it is, Sir, your last letter caught me in the midst of a busy term, in the hurry of a multitude of lectures, both publick and private, and so was laid by in company with some others which came to me about the same time from my best friends, till I should be at leisure to answer it, which I cannot say I have been, in any tolerable degree, till now, when the arrival of the long vacation gives me an opportunity of recollecting the arrears I am in to my correspondents. Among which, dear Sir, those to yourself demand my first regard. Give me leave therefore to repeat my thanks to you (and to add those of Mrs. Hunt) for the favour and honour you did us in your kind visit; and most heartily to condole with you on that variety

riety of distress which befell you and your good family on your return to Northampton. I hope that divine Providence, in whose dispensations you have so effectually taught others to acquiesce, was your seasonable relief and support; and that you, who by your pious labours have made thousands of other families happy, are now perfectly so in your own.

With our thanks for the favour of your good company, be pleased to accept of our most hearty acknowledgments for your kind present of your excellent piece on the Rise and Progress of Religion in the Soul: a performance which cannot fail of doing much good in the world, as it is judiciously contrived to engage the attention, and improve the minds of all sorts of readers; being so plain, as to be intelligible to the lowest understandings, at the same time that it is so elegant, as to gratify the highest. You may assure yourself, Sir, that it was not in the power of my most pressing engagements to hinder me from reading such a work as this, and I hope I am much the better for having done so. Nor would it have been kind to my dear Mrs. Hunt, not to have given her an opportunity of perusing a book, from which I myself had received so much benefit. I therefore no sooner laid it out of my own hands, but I put it into her's, where I afterwards oftentimes found it, and cannot easily tell you how much she was affected by it, nor
describe

describe the gratitude she professes to owe to her worthy instructor.

I have not *Maimonides de jure Pauperis et Perigrini*, which you enquire after, nor is it to be had here. I find it is in the Bodleian Library, where I shall be ready at any time to consult it for you. I made your compliments to the Dean of Christ-Church and our other friends, who often ask kindly after you. The principal and his lady are retired to Launden-Grange for the long vacation, where they are both well, as I understand by a letter I received from the Dr. by the last post. I heartily wish you health and success in the prosecution of all your publick and private labours for the good of mankind, and am, with mine and my wife's best respects to yourself, your good lady and fireside, and to your fellow-traveller Mr. Fergusson,

Dear Sir,

Your most affectionate and obliged

humble servant,

THOMAS HUNT.

LETTER

L E T T E R CX.

FROM THE SAME.

DEAR SIR, Hertford-College, Feb. 26, 1745—6.

I Received the favour of your kind letter by Dr. Stonhouse, and am glad to hear that you and your good family are well. Your apology for not having given me this pleasure sooner is extremely obliging, but no more than what I had made for you before in my own mind. The variety of noble and useful employments Dr. Doddridge is engaged in, readily offered themselves in his excuse, and will, if I may be so happy as to hope for a line now and then, when his engagements are the least pressing, be a standing argument that, though I cannot hear from him so often as I could wish, I am not forgotten by him.

Many thanks to you for your excellent Sermon on the death of the valiant and worthy Colonel Gardiner. I was most sensibly affected with the perusal of it; nor can I easily tell you whether I was more pleased with the ingenuity of the discourse, or moved with the tenderness of the application. Both your lamentation over your dead friend, and your moving epistle to his disconsolate widow, are plainly formed on Horace's plan, *Si vis me flere*, &c, and therefore it is no wonder they should draw tears from your readers, as, I assure you, they did not only from my dear Mrs. Hunt,

Y

but

but myself, in great abundance. How mournfully pleasing to Lady Frances must the honour you have done her gallant consort be! And as for the deceased hero himself, methinks, I hear every brave soldier in the British army saluting his ashes (thus distinguished by your praises) in the words of Alexander, when he stood before the tomb of Achilles, and reflected on the honour that had been done that famous warrior by Homer's verses,

O fortunate Gardinere, qui tuæ virtutis
Talem præconem inveneris!

At least, I am sure these would be their sentiments, were your Sermon put into their hands, as I could heartily wish (for the animating the courage of our troops) it were. — I need not tell you how glad I should be to see the remarkable passages of a life, the conclusion of which was so glorious.

And now I have mentioned the death of this great man, give me leave, Sir, to congratulate you on the happy prospect we now have of seeing a speedy and effectual period put to this wicked rebellion, which was the occasion of it. In humble imitation of such true lovers of their country as yourself, I have, in a course of fourteen or fifteen Sermons, (the first of them preached at the Archdeacon of Oxford's visitation) endeavoured to bear my testimony against this horrid attempt and the pernicious consequences of it; and, as there are a great many popish families in the neighbourhood of my parish

parish, I am not without hopes that I have done some little good within the compass of my narrow sphere: at least, *liberavi animam meam*.

Your friends here often enquire after your health, and are much at your service; but none more so, than Mr. Merrick of Trinity, whose compliments I will send you in his own words, "Pray, give my humble service to the worthy doctor, and let him know that I shall be proud of the honour of his acquaintance." I am sure Mr. Merrick's friends may justly be so of his. For there cannot be a more deserving man in all respects. His learning (which is beyond comparison great for his years) is the least of his many good qualifications. He has every virtue which renders learning amiable and useful; is not only a good scholar, but (which is infinitely better) a good christian.

I am glad to hear that the third volume of your Family Expositor is in such forwardness: a work which is calculated to do the greatest good, and which therefore I hope will soon be in the hands of every serious family in the kingdom. May God give you life and health to finish this, and every other design which you have in hand for the advancement of his religion, and the benefit of mankind. I am, with Mrs. Hunt's and my best respects to yourself and your good lady,

Dear Sir,

Your most affectionate,

and most obliged humble servant,

T. HUNT.

L E T T E R CXI.

FROM THE SAME.

DEAR SIR,

Hertford-College, Oct. 2, 1746.

AS the inclosed Proposals have been the occasion of my not writing to you sooner, I beg they may be my apology for it. You will perceive they contain a very large and circumstantial account of the work which is the subject of them: an account, which (however necessary in an undertaking so little known) I thought I should not have leisure to collect and digest, to my satisfaction, in term time; and therefore chose to set aside part of the vacation for it. By which means, this season, in which I used to answer letters, and quit scores with my correspondents, has, instead of giving me an opportunity of paying my debts, only served to run me farther into arrears.

But of all the arrears which I have been forced to leave undischarged, there is none that has lain heavier on my mind, than that to Dr. Doddridge; as there is nobody, whose correspondence I have reason to set a greater value on. Give me leave then, out of compassion to myself, as well as respect to you, Sir, to return you my sincerest thanks for the favour of your last kind letter, and your excellent Sermon on Luke i. 74, 75, that accompanied it. Such a discourse as this, though you are pleased
to

to call your preaching it on the 9th of February your singing *Te Deum* too soon, can never be unseasonable. If the victory over the rebels was not then complete, the advantages of such a victory were certain: and the displaying them in the lively and affecting manner you have done, could not be improper with regard either to God, or man. With regard to God, it was the readiest way to engage him to bestow them, and with regard to man, it was the readiest way to encourage him to deserve them. Thanks be to Providence! our deliverance, to which the precipitate flight from Stirling was a prelude, is now complete: *Te Deum* is now ordered to be sung by the united voice of the whole nation: and I make no doubt but the heart that was ready on the 9th of February, will be prepared to sing and speak praise in the most acceptable manner on the 9th of October. Extremely sorry am I, that this conquest should have cost the lives of so many of our gallant countrymen. Permit me to condole with you, in a particular manner, on the loss of the third illustrious brother of the Munro family, the valiant and glorious Captain George. Very afflicting to me was the news of that unfortunate event, because I knew it would be so to my worthy friend. But the greater the mischiefs of this detestable rebellion, the more thankful should we be for the providential extinction of it!

Our worthy friend Mr. Merrick is out of town. I cannot easily tell you how highly delighted my wife was with that paragraph of your kind letter, where you gave her hopes of seeing Mrs. Doddridge here. There is nobody she would be so glad to pay her respects to. But this is a happiness, which, I am afraid, she cannot expect at present, because, if I understand you right, it is now about *decimæ ordo luna*. All that she can now desire is, that you would permit her to please herself with the thoughts of seeing her at a more proper season. In the mean time, her best wishes and kindest respects attend those of,

Dear Sir,

Your most affectionate,
and obedient humble servant,
T. HUNT.

LETTER CXII.

FROM THE SAME.

Christ-Church, April 14, 1748.

DEAR AND WORTHY SIR,

I Fully intended to have thanked you for the pleasure of your last very kind letter many months ago; but was prevented by the death of my predecessor, the news of which hurried me to London, where I was detained above six weeks

weeks. When I returned hither, I had many forms and ceremonies to go through on account of my new preferment; many congratulatory letters to answer; innumerable visits to return, &c; not to mention the trouble and hurry of removing to Christ-Church, and furnishing a large empty house. After these things were over, I had a course of lectures to prepare, which joined to my other employments, publick and private, have taken up every moment of my time, and laid me under the unavoidable necessity of being a very bad correspondent even to my best friends, among the chief of whom I am proud to reckon the worthy Dr. Doddridge.

But, not to make any farther apology for my silence, which nothing but your good nature can excuse, give me leave to return you my sincere, though late thanks for the favour of your last most obliging letter, and to enquire after your and your good family's health and welfare. I hope you yourself, Sir, are as well, as every true lover of religion and virtue wishes you to be; that Mrs. Doddridge continues to enjoy the good effects of the bath; and that your dear children go on to answer your best expectations. Indeed it is scarce possible for the children of such parents to do amiss. Would to God, that every branch of the rising generation were as well secured, as those happy young persons, who have the good fortune to be placed under your care, whether as father,

or preceptor ! There would be then some prospect of better men, and better times.

Many thanks for your kind intentions with regard to my Egyptian History. I have been forced to lay that work by for some time, on account of the preparations I have been making for my Hebrew lectures ; but I hope to bring it on the anvil again very soon, and finish it. Dr. Stonhouse, to whom I beg you to present my best respects, has sent me his subscription.

Yesterday was fortnight, the University conferred the degree of L. L. D. on Mr. West, in consideration of the great and eminent service he has done the christian religion by his book on the Resurrection of our Saviour. It is said, that the same honour was offered to Mr. Lyttelton for his piece on St. Paul's Conversion, but that he declined it in an handsome manner, by saying that he chose not to be under any particular attachments, that, if he should happen to write any thing of the like kind for the future, it might not appear to proceed from any other motive whatsoever, but a pure desire of doing good.

Last night the corpse of Dr. Holmes, President of St. John's, who died a few days ago at Bath, was interred in the college chapel. He has left a legacy of thirteen thousand pounds to that society, which is to take place after the decease of his widow. He is to be succeeded by Dr. Derham.

The

The Dean, Mr. Merrick, and the rest of your friends here are well, and desire you to accept their best respects. The good principal of Hertford you will probably see at your election. We have now a good house here, which I hope you and Mrs. Doddridge will make your home, when you come to Oxford. I assure you, you will not any where find a more sincere welcome. I thank God, the air at Christ-Church agrees with my wife perfectly well, and she has not been better in health, since she came to Oxford, than she is at present. She desires her best respects to yourself and good lady may attend those of,

Dear Sir,
Your most affectionate,
and obedient humble servant,
T. HUNT.

L E T T E R CXIII.

FROM THE SAME.

Christ-Church, January 4, 1748—9.

DEAR AND WORTHY SIR,

I Beg you to excuse the trouble of this, which is to desire your acceptance of the speech which I made at the entrance on my new office. You will perceive, that it is only the third
part

part of what I intended to have offered to the publick on the same subject; but I have been hindered from finishing it, not only by my attendance on Abdollatiph, as mentioned in the note, page 26, but likewise by my want of health, which would not permit me to go to the publick library to consult such books as I had occasion for. My complaint is the gravel; and a very severe and tedious one it has been: but, I thank God, I am now better, and hope, through the assistance of the divine goodness, and the care of Dr. Frewin, I shall soon be well.

I am much obliged to you for the pleasure I had in the company of good Mr. Longueville. He is a sensible, friendly, good natured, worthy man. I was very sorry my illness would not permit me to attend him in seeing the curiosities of the place; but I got Mr. Kenicott to do it, who not only shewed him the University, but likewise waited on him to Blenheim. And Mr. Longueville was pleased to say he was much delighted with what he had seen.

Many thanks to you for your kind present of your excellent Sermon. You have done great honour to our brother Mr. Hervey in the dedication, which breathes the true spirit of christian benevolence, and contains such generous and charitable sentiments as must charm every reader that has any regard to the true interests of our most holy religion. I think the account you give of the occasion of the words (which is something in my way) is perfectly just, and
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the method in which you have explained and carried on the metaphor throughout, is in the highest degree beautiful, as well as instructive.

I hope by this time you are happy in the increase of your family, to which I wish all imaginable prosperity, and that your worthy lady and the little one are perfectly well. I cannot tell you how much my dear Mrs. Hunt and I long to see your life of Colonel Gardiner. I am, with her and my best respects to yourself and good Mrs. Doddridge,

Dear Sir,

Your much obliged and very affectionate
humble servant,
T. HUNT.

L E T T E R CXIV.

FROM THE EARL OF HALIFAX.*

SIR,

Audley-Street, Sept. 19, 1745.

I Should not have deferred answering your obliging letter till this post, had I not thought it necessary to take some time in considering the contents of it, and in endeavouring to direct

* During the Rebellion in 1745, Dr. Doddridge exerted himself with great zeal and at a considerable expense in the cause of his king and country. When a regiment was raising in Northamptonshire, to be under the

rect that honest and hearty zeal, which you so warmly express for the defence of our religion, liberty, and present happy establishment, in such a channel as may prove most useful to the publick cause, and best suit with the inclinations of the government; which, upon such an occasion as this, must necessarily be consulted, or the most loyal and zealous subjects of his majesty may chance to meet with an awkward return for their proffered services, as not being perfectly agreeable to the sentiments of those in power.

Entirely agreeing with you, Sir, that great indolence and inactivity have been manifest upon this occasion; and thinking it absolutely necessary that somebody should set an example of spirit in the present conjuncture, I had, for some days before I received your letter, been deliberating in what manner I could prove most useful to my country; and had at last resolved to offer my service to his majesty, with a proposal of my endeavours to raise a regiment in and about Northampton; which, with the assistance of the neighbouring gentlemen, whose affections to his majesty's person and government I thought I might venture to rely upon,

I had

the command of the Earl of Halifax, he wrote many letters to his friends in that county and neighbourhood, to excite their concurrence; he went about among his own people to encourage proper persons to enlist, and had the pleasure to find many of them chearfully engaging in the design. *Life*, p. 179.

I had no reason to doubt might be soon completed: and such an offer as this from one, not so well enabled by fortune or influence in the country to serve his majesty, as many great personages in this kingdom, I thought could not fail of animating many others, and raising a glorious spirit of early opposition to the detestable and rebellious attempt now carrying on in Scotland: and my opinion is, that it is not enough that this insurrection be quashed by ordinary methods, especially when I consider it could take its rise from no other hope than the disaffection of his majesty's subjects: the contrary disposition ought to be universally shewn, and it is for the credit of his majesty's government, and for the honour of this nation abroad, that many thousands, unpaid and unsolicited, should take up arms to the immediate confusion of these insolent rebels.

Your letter, which I cannot enough commend for the worthy and generous spirit that shines in every part of it—but I will say no more on the subject, than that I think you shew yourself upon this occasion, as well as all others, the best of men. Your letter, I say, confirmed me in my opinion of the necessity of shewing an early zeal in the defence of all that is dear to us; and I should forthwith have made my proposal to his majesty, but that the advice of some friends (of whose judgment in affairs of this nature I have the highest opinion, and whose integrity I have had long experience of) convinced me,

me, that as this rebellion is not yet considered in so serious a light, as to render any extraordinary offers of this nature acceptable to those in power, I had better wait till the exigency would better justify them. I cannot say I totally concur in their opinion; but as I would not upon any consideration appear officious in my zeal, which has not now, or ever shall have any other motive than the support of his majesty's royal family, and the true interest of the publick, I for the present resolved to wave my purpose. But in the mean time I am endeavouring to spur up those, who have the care of the whole, to the same spirit that animates myself and you; and hope that before Sunday next I shall be better informed what part to act when I see Northamptonshire. I purpose being at Horton on Sunday night, and should be very glad to have your company at dinner on Monday, that we may discourse farther upon this subject. I wish I could now say all to you I think upon this occasion, but at present let it suffice, that I only add an assurance, which I flatter myself you will believe, of my being with the greatest regard,

Dear Sir,

Your most obedient

and obliged humble servant,

DUNK HALIFAX.

LETTER

L E T T E R CXV.

FROM THE SAME.

DEAR DOCTOR, Audley-Street, Nov. 14, 1745.

FOR that epithet I must make use of; and you would think I might justly do it, if you knew how much you had endeared yourself to me by your worthy and good disposition: this must make you valuable in the eyes of every honest man. Give me leave, who have seen so much of it, to be particularly affected by it: amiable however as it is, do not suppose I mean it will universally meet with the reward it ought: it is with great concern I am obliged to think above half the world — or —.

Those, whose intentions are the most upright, are most subject to the secret weapons of envy, jealousy, and malice, and though there is nothing to be alleged against them, but that they have eminently done as they ought, that, believe me, is sufficient to draw numberless enemies upon them. God knows, I heartily wish I had in my sphere as singular merit as you have in yours; but if I had, my enemies perhaps would not be fewer than they are; for I must observe to you that I never attempted any thing I thought essentially, though perhaps uncommonly right, but what I was immediately exposed to calumny and reproach, and to the
false

false constructions of those who had not the nature to attempt the same. I disregard and despise them; and would rather have the approbation of one such man as you, than that of the corrupted, misled multitude.

In this light, I consider the manner in which I have been treated in return for the great fatigue and labour I have been at to serve my king and country in this time of danger. The shafts which malice and resentment have directed towards me will miss their mark, and recoil upon those who are the authors of them. What you mention in your letter, I own surprises, but does not concern me; I mean, that I have got a pension from his majesty of two thousand pounds a year for my services. Such a report is without the least foundation, and you will do well to contradict it. As I told you solemnly at Northampton, I had no other motive in what I did, but the publick welfare, so I can with the greatest truth assure you, I have never had any other thought, any other inducement, but the service of my country; and however his majesty might consider me as a subject worthy his favour, he never has, and I never wished he should reward me for what I have done. So far from being a gainer by my regiment, I am confident I shall be a sufferer above a thousand pounds, not a farthing of which I ever shall or ever will be reimbursed.

When I see you at Northampton, which I purpose doing in a very few days, I will bring
you

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you signed the papers you sent me; and think myself obliged to you for putting it in my power to relieve the distressed.

Now let me return you my hearty thanks for your friendly congratulations upon Lady Halifax's safe delivery, and assure you that I am,

Dear Sir,
Your most faithful
and obedient humble servant,
DUNK HALIFAX.

L E T T E R CXVI.

FROM NATHANIEL NEAL, ESQ.*

REV. AND DEAR SIR,

April, 1743.

THE report which you had heard of my honoured Father's Death was too well founded, if it is becoming the filial gratitude
Z I owe

* An eminent attorney in London; son of the Rev. Mr. Daniel Neal, author of the History of the Puritans; and Nephew of Dr. Lardner. — "Whose character, says a correspondent, I never think of without the highest veneration and esteem, as few ever possessed more eminently the virtues of the heart, united with a very superior understanding and judgment." He wrote a pamphlet, entitled, A free and serious Remonstrance to Protestant Dissenting Ministers, on occasion of the Decay of Religion; which was republished by the late Rev. Mr. Job Orton, in 1775. — As frequent mention hath been made of MR. ORTON's name in this volume, who was
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I owe his memory to seem to repine at my own loss, which I am satisfied is greatly his gain; especially when his nobler powers were so much

the particular friend of Dr. Doddridge, and the writer of his life, the editor had intended to have given a short account of him by way of appendix to these letters; but considering, that this will ere long be done by a much abler hand in the new edition of the *Biographia Britannica*, he will content himself with subjoining here the following respectable testimony borne to his memory and worth, as written, in a letter, to the editor by Dr. Johnstone, an eminent physician of Worcester.

DEAR SIR,

Feb. 26, 1786.

“ Lord Bacon reckons it a great deficiency in Biography, that it is for the most part confined to the actions of kings and princes, and a few persons of high rank; while the memory of men distinguished for worth and goodness in the lower ranks of life has been only preserved by tradition. — I rejoice therefore, that you have undertaken to collect memoirs of the late Rev. Job Orton, one of those excellent persons, who was as industrious in concealing that worth which was so conspicuous to all who knew him, as he was earnest and skilful in applying it to the best and most benevolent purposes. — Indeed, my friend, we shall not see his like again: we shall not see knowledge so extensive joined with such humility: such wisdom and discernment of the human character and of human life, so determinately employed in doing good to all around him, and to diffuse happiness to the large circle of human society. He truly had the wisdom of the serpent and the innocence of the dove. Of the seventeen years which he passed in Kidderminster, I spent most usefully and happily daily many hours in his company: his counsel always skilful, was faithful and benevolent. I felt the advantage of it, and regret the irreparable loss I have sustained. I do not remember I
ever

much obscured, even to the sight of his friends, as they have been for sometime past by the bodily decays he laboured under. But notwith-

Z 2

standing

ever spent ten minutes in his company, without being witness to some benevolent design or some benevolent action. He comforted and advised the opulent—he visited the widow and the fatherless, the sick, the poor and needy, in their affliction. He applied his fortune in relieving their wants: and a mind, still more rich in resources, than his fortune was in abundance, in contrivances, as well as incitements to others, to administer relief. To such as needed, he gave with that generous address, and that exquisite skill, in which I think he surpassed most persons I have ever known. I repeat it, I never was in his company without perceiving he was carrying on some useful design, either of a publick or private nature: doing good himself and impelling others to concur with him in executing some charitable work, or some plan to relieve indigence, to alleviate pain, to inform ignorance, to check and reform vice: in arbitrating and settling differences, which had any where taken place among his friends or acquaintance he possessed great influence, and shewed always great address, and gave satisfaction by his interference. He possessed a happy manner of engaging the affections and confidence of young persons, and he gave them advice in such a manner as had generally a happy influence in forming their character to habits of virtue and religion. His ability and his zeal as a minister I do not presume to mention: his worth as a man, his sincerity as a christian, need no such feeble testimony as mine. It is indeed an injury to so high a character to offer any testimony. But I cannot forbear calling to your recollection, that though he was zealous as a christian, yet he possessed no warmth of zeal to any thing but real religion. A protestant dissenter he was upon principle, but entertained the most liberal communication with many individuals belonging

to

standing all the admirable reliefs which reason and faith afford under the uneasiness which nature feels on the loss of so near and (who had
been

to the establishment, distinguished like himself by worth and talents; and had the most generous and charitable sentiments concerning parties and persons of different societies and persuasions in religion in every part of Europe.* — I need not inform you, that a bad state of health brought him to Kidderminster; and that I had the honour to be confided in, as his physician.† His complaints were of the nervous and melancholic kind: they often interrupted his ease and his usefulness; but were prevented from confining him entirely to the house till the month of June, 1783. He had often complained of failure of memory; but yet, in particular instances, very constantly gave proofs of his possessing it with unusual accuracy and extent. At length, however, the defect which he perceived, appeared to others, now and then in expressing an improper word, and in making a pause before he pronounced the intended one. He complained of pain and a growing confusion in his head. About a week before his death, that confusion became apparent and complete. He knew every person, but could not express what he intended. In three or four days more he became lethargic, and died

* "It hath always been my endeavour and my happiness to be upon good terms with all my brethren, whether conformists, non-conformists, calvinists, arminians, &c. I valued them according to their real worth, and endeavoured to serve them; and we were always social and friendly. This affords me some satisfaction in the decline of life. Do you think our great Master will blame me for such a conduct?"

In a letter to the editor.

† "I left Shrewsbury and came to Kidderminster, (says Mr. Orton) that I might have the advice of a very able and skilful physician (Dr. Johnstone) who hath always proved himself a faithful and tender friend; to whose care as a physician, I, under God, owe my life, and to whose friendship I am indebted for some of the greatest comforts of it,"

been) so desirable a relation, and the many circumstances of weakness which seemed to make dissolution less formidable, yet the parting season will be gloomy, the breathless corps of a once dear and valuable friend will affect us, and the carrying out of our house, and leaving behind us in a solitary tomb, all that was visible (when at the same time it was so venerable) of a Father, strikes a damp on the spirits which is not easily overcome or forgotten. I bless God,

Z 3

that

died apoplectic the 19th of July, 1783, in the sixty-sixth year of his age. — Thus lived, and thus died this servant of God — this good man — dear to and revered by all: this counsellor and friend, whose loss we must ever deplore. But, my friend, let us no longer view our losses. How singular was our advantage! He was our counsellor and comforter while alive: his memory ever dear to us, and present with us, will still sustain and protect us. If at any time malediction shall persecute us living or dead — it will be replied — “No — this cannot be true, the honestest and worthiest of men was their friend.” — In books of piety, and in the lives of pious men, we see the effects which religion ought to have; those who knew Mr. Orton saw the influence it had, saw its spirit and precepts exemplified in his temper and conduct.”

Were it necessary to add to the above, it would be easy to produce the testimonies of a Kennicott, an Adams, a Tucker, with several others given by eminent men both of the establishment and among the dissenters: for, to use the language of the apostle, “he had a good report of all men, and of the truth itself.”

*Dum memor ipse mei, dum spiritus hos reget artus,
Semper honos, nomenque tuum, laudesque manebunt.*

VIRGIL.

358 LETTERS TO AND FROM

that in all his sensible intervals, during his last illness, he enjoyed an uncommon serenity of mind, and behaved, and died, becoming a christian and a minister. Mr. Jennings is to preach his funeral-sermon to-morrow. I would request your prayers that we may none of us be wanting in a due improvement either of his good instructions or example.

I shall send a mourning ring for you to Mr. Fenner, which I beg your acceptance of in memory of the deceased, and as a token of the respect with which I am,

Dear Sir,

Your most humble servant,

NATHANIEL NEAL.

I heard my Uncle Lardner mention his having sent you a complete edition of his works.

L E T T E R CXVII.

FROM THE SAME.

REV. AND DEAR SIR,

O^r. 15, 1743.

THE candid reception you gave my last of the 11th instant, I impute principally to your own condescending and friendly disposition, and next to the credit you gave to that simplicity of intention with which it was wrote,
and

and wherein alone I can be any ways sure it was not very defective.

I am not insensible, Sir, that the respect many of your people bore to Mr. —, and your own acquaintance with him, must have made it a matter of difficulty to you entirely to have avoided shewing him some regards on his coming to Northampton: and I greatly rejoice in being furnished with so particular an account of the circumstances attending his visit; that may enable me to say, you were so far at that time from seeking his preaching in your pulpit, that you took several steps (and all that you thought you could prudently venture on, and such as might, if they had succeeded, have been sufficient) to have prevented it: which I doubt not will, and I am sure ought to have some weight with those who censure this step on the foot of imprudence: I could only wish I were able to make these circumstances known as far as that censure may be likely to extend.

I should be very sorry, Sir, if you had any just reason to apprehend, that what has or may be written you by any of your friends on this subject, is intended to have any weight on the foot of authority. They ought to be ashamed of wishing any greater influence over you, than what their arguments, backed by the affection which all, who deserve the name of your friends, so justly have for you will give them. And it is in confidence, that you will not think me so vain or weak to wish any greater for myself,

that I venture to write another word to you on this subject.

And there is one thing which your letter gives me an occasion to suggest for your present consideration with regard to your apprehensions of the growth of infidelity, (which I am abundantly satisfied are too well founded) and that is, whether the enthusiasm and extravagancies of weak christians have not furnished out some of the most specious pleas, as well as splendid triumphs of infidelity? The pamphlet of *Christianity not founded on Argument*, alone sufficiently convinces me they have: inasmuch as that pamphlet was calculated to serve the interests both of enthusiasm and deism; actually made both enthusiasts and deists, and raised a doubt, (not yet as I apprehend fully cleared) whether the world was obliged to the one or other of these parties for that *excellent* performance.

If enthusiasts, therefore, by their principles, are laying a foundation of deism, (however they might abhor it in their intentions) it behoves us surely to see to it, that we give them no assistance in that work; and the rather, as deists are watching every possible advantage of this kind. A remarkable instance of which, was accidentally mentioned to me very lately, that, in a late conversation in a mixed company of deists, the countenance which a certain eminent divine had given to some reputed enthusiasts was mentioned

tioned by one of the deists in support of this position, That the most learned and considerable among christian divines (who were really honest men) were enthusiasts. This relation you may certainly depend on the truth of.

There are in my opinion, some innocent, nay laudable designs, which the providence of God permits to be so weakly conducted, that a christian, however he may approve the main design, cannot consistently with the wisdom of the serpent, (expressly recommended by our blessed Saviour to his disciples) afford any assistance to: for it is not the proposing a good end, nor the rightness of intention in those who are pursuing it, that will alone justify me in concurring with or countenancing them in it, if the methods they take are improper, liable to offend some of the best friends, or give an advantage to the enemies of religion. These must be weighed in the balance against expected advantages; and even if some of their methods are right, yet if they are so blended with wrong ones, that the world would not distinguish between approving some, and approving all, prudence may justly say, I ought not to intermeddle. This surely would be a right way of reasoning in matters of a temporal nature: and I am not aware, that God has given us any other maxims to go by in matters of higher importance. In all cases, we can only see to it, that our own conduct be right, leaving events to God: and if some men, aiming well,
take

take not the right methods of promoting religion, if it be his cause, he will raise up such, in his own time, that shall; and we are bound to wait with submission till his time comes.

Whatever might be the case in the country, we in this city should be swallowed up in a sea of deism, if the enthusiastic notions of a particular set of men should prevail: and I meet with many persons (among those who reason upon these points) that begin to question, whether their own serious impressions are any thing more than impressions on their imagination, and a taint of enthusiasm, when they see the lengths that other people have gone in it, who set out on the same principles with themselves. And nothing seems to me a more powerful preservative to some weaker christians, than the seeing here and there a regular, prudent christian steady to his principles and conduct amidst the prevailing extravagancies of enthusiasm and the wiles of infidelity.

Nothing would make me forgive myself this daring presumption of venturing to expose my own sentiments on such a difficult subject to so able a casuist as I esteem you to be, but the belief, that if in any thing I am right, God can occasionally make the meanest christian of use to the strongest; and wherein I am wrong, I am sure of the gentlest correction, and most likely to meet with a return of juster sentiments. I can truly say this, that wherein I ever differ from you, I think myself to have much
greater

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greater reason to suspect my own notions, than to despise yours. My paper compels me to conclude without any other addition, than that I am, with the sincerest friendship and esteem,

Rev. and Dear Sir,

Mrs. Doddridge's and your very faithful
humble servant,
N. NEAL.

L E T T E R CXVIII.

FROM THE SAME.

DEAR AND REV. SIR,

April 6, 1745.

I Read more than a common friendship in those strong expressions of esteem with which your favour of the 27th of February last abounds; and at the same time blush to think what I am: conscious that your letter describes a character to which I ought to bear a much nearer resemblance.

I am much obliged to you for your kind present of the *Rise and Progress of Religion in the Soul*. I read it over with pleasure, and hope, not without some advantage from a book, which I truly think is calculated for very considerable usefulness. The serious spirit it breathes must be acceptable to all who retain any seeds of piety; and the compass of imagination, and
force

force of expression, which distinguish themselves [throughout the whole performance, shew that the beauties of the sacred writings are not despised by all the masters of human eloquence.

This might suffice for me to say concerning a book, that is so universally admired by those to whose judgment and piety I pay the greatest reverence; and all perhaps, that in prudence I ought to say; if I merely consulted the preserving that credit you have been hitherto so kind as to give to my understanding: but as I had rather deserve your friendship than gain your applause, and be esteemed injudicious than insincere, I will venture (since you have desired it) to send you a remark or two on this performance.

Your book proposes to draw a plan of a religious disposition, or habit, from its first foundation to its highest perfection in the present state; and to consider it in its various stages and circumstances, agreeable to that variety which there is in the circumstances and attainments of christians. But is it not a just objection to this performance, if there are many christians who are conscious to themselves that the foundation of their religious temper and practice was not laid in those principles and that view of things which you there describe? Which I suppose must be the case of those, who do not in a good degree embrace the calvinistical doctrines, and in some measure of many that do: for I

am

am inclined to think, that different principles do not more variously affect and influence the minds of men, than the same principles do different minds, especially young ones, according to the firmness or weakness of the mind, or as the prevailing turn is sprightly or melancholy. Considering therefore, the state of the christian church universally, may it not be reasonable to allow a greater variety in the methods, which divine wisdom and mercy take, to bring sinful men to the love and practice of religion? You will observe, the objection does not infer, that the method you prescribe is not the most general or the best adapted to begin and carry on the christian life in the soul of man, but whether it be the only one.

If I might venture to add another remark it should be this: whether your rules and directions for promoting the christian life do not require more time to be spent in the exercises of devotion, and in the instrumental duties of religion, than is consistent with that attention to the affairs of this life which is necessary for the generality of christians? and whether the proposing more to be done than can (from a view of the capacities and opportunities of christians in general) be expected should be done, may not discourage some not to attempt, and others not to proceed in a course of religion? What is fit to be done by some persons, and in some special circumstances, may not be expected

pected from the greater number of christians : and care should be taken, that the heights of piety, to which some devout souls have soared, do not become matter of discouragement to young christians, or those of an ordinary rank.

It is not improbable, that I who read over this book with a view and desire to discover and amend my own faults, and not to find any in that, may not have sufficiently attended to some passages that may shew both these remarks impertinent ; or, if there are not such passages in this book, I myself can point out to some in other of your pieces (particularly that on Regeneration, if my memory does not greatly fail me) which guard against both these objections in very clear and express terms. But whatever be the fate of my remarks, when I venture to attack the accuracy of your compositions, I have a sure and tried retreat in the candor and benevolence of your disposition, which conceals all the weaknesses of your friends ; and I speak it from my own repeated experience, magnifies any well intentioned attempt into an act or evidence of conspicuous wisdom or virtue.

I rejoice to hear your Paraphrase is in so much forwardness ; I confess, whatever diverts you from that gives me some degree of disappointment.—I can only add at present, that I shall be glad to discover, by complying with the

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the request in yours of the 16th of March last,
(of which I have since heard nothing more)
how very respectfully and affectionately I am,

Rev. and dear Sir,

Your faithful humble servant,

N. NEAL.

L E T T E R CXIX.

FROM THE SAME.

DEAR SIR, Million-Bank, Feb. 6, 1745—6.

I Am very sensible of the confidence and violence of party-men, and how willing they are to deprive all who differ from them either of their understandings or integrity, as they find the world most ready to confirm their sentence; and that both the extremes among us have singled you out as opportunity offered, and your moderation provoked them, I am equally sensible. But I always thought your abilities set you above the reach of their utmost malice against the former; and that nothing could give them so great advantage as to the latter, as any occasional condescensions to the prejudices of either, which the other party could be sure to improve with the utmost dexterity against you. And though I always was satisfied in my own mind, that you never allowed yourself in any such condescensions from the motives

motives to which they have been ascribed, yet motives being hidden things, warm and uncharitable men are sure to suppose the worst, and in so doing are most likely to be believed. However this I can truly say, that I never heard such charges advanced against you without either apparent contempt or offering such a defence for you, as I thought sufficient to vindicate your integrity; though they have not always had the desired effect. Notwithstanding I will own, I have sometimes met with phrases and paragraphs in your writings (particularly in your funeral sermon for Colonel Gardiner) which, knowing the ill disposition of one party, I could rather have wished omitted, yet I can truly say, they never gave me any offence farther than as I thought they might offend others, or furnish matter of cavil against you; nor did I ever believe that those or any such like expressions in any of your works, arose from a desire of popularity, which was not consistent with the most ardent zeal for the honour of God and the real interest of truth and goodness: nor should I ever have been induced to mention the matter to you as worthy any considerable regard, if I had not now and then met with a man, (among the laity) who with a high esteem of your general character and conduct, seemed to think it might be more prudent to avoid every phrase which on either side had been insisted in a party-scheme, or
been

been abused to party purposes, though in itself capable of a very just and warrantable construction.

You add a very great importance to my life in representing it as any ways conducive to the comfort and happiness of yours; and it carries with it a strong conviction to me, that esteem in the eyes of men, is a favour of divine providence, and that God Almighty can by the weakest instruments administer refreshment and consolation to his own faithful servants.—I heartily rejoice in the approbation your labours meet with from men of such eminence and distinguished characters as those you mention in your letter, and in every other encouragement that is afforded you. I am, with undissembled friendship and esteem,

Dear Sir,
Your most obedient servant,
N. NEAL.

L E T T E R CXX.

FROM THE SAME.

DEAR SIR,

Million-Bank, Oct. 6, 1747.

HAVING no necessary occasion of writing has prevented my sooner acknowledging your last favour, in which yours and Mrs. Doddridge's kind invitation of me to your house

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is renewed, after I was disappointed in my first intention; but though I could spend my time more agreeably, or pay my respects more deservedly nowhere than at Northampton under your roof, yet when the season of my leisure is elapsed, all avocations from business must be postponed, at least to another year: which should teach one, how infinitely absurd it is, to delay the most important concerns of life, in a manner we continually see fatal to designs of inferior consideration.

The receipt of Colonel Gardiner's Life calls upon me for a particular acknowledgment. I have yet only had the pleasure of reading some part of it; and though I know you would rather see me improved by it, than hear me commend it, yet as the latter will I hope at least be no obstruction to the former, I must own that as far as I have gone, I think it is wrote in a very instructive and entertaining manner; and I was charmed with the dedication, the concluding period of which, is worthy the eloquence and politeness of Pliny, and the piety and energy of St. Paul. But I will say no more till I have perused the whole piece.

My mother and sister are at Lady Abney's at Newington, and have been there near a month; the latter of whom will esteem herself particularly obliged by your kind present of a book to her. Mrs. Neal is, I bless God, rather better than when you were in town, but still in a state of health that needs great establishment,

THE REV. DR. DODDRIDGE. 371

ment, and will not I flatter myself want the remembrance of your best hours. I heartily pray for and rejoice in the prosperity of your family and academy, and am with our joint most affectionate salutations to yourself and lady,

Dear Sir,

Your very faithful, humble servant,

N. NEAL.

P. S. I am quite in your way of thinking as to a coalition or comprehension with the church. I believe nobody has, as yet, been talked with but Mr. Chandler, and he is too eager a man ever to settle any thing with calmness, and least of all so difficult and extensive a plan as a general comprehension.

L E T T E R CXXI.

FROM THE SAME.

DEAR SIR,

1748.

FORGIVE the last hasty letter I wrote you, (in which I am far from thinking every thing was rightly or perhaps consistently stated and disposed) and that I have been so long in acknowledging your very condescending answer to it, but I have been prevented by a variety of engagements. I confess, I see so many resting in devout frames and external forms, and

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so few in earnest set about subduing their passions and corrupt affections, and amending their lives as they should do, (who would melt into tears under an affectionate or awakening sermon) that perhaps I am too jealous of every thing that has the remotest tendency to make or leave them easy in such a temper of mind; and though your observing, that if the desire of divine blessings be real, it will put us on endeavours to obtain them; and that such promises are to be taken in their connection, is sufficient to justify you from any impropriety of expression or representation; yet the question still remains, whether it be explicit enough to guard against the abuse of a doctrine so very liable to abuse, and the abuse of which may be attended with such dangerous consequences.

The passions are the first and surest hold to be taken of many persons, to lead them to a religious temper and life; but yet they are too uncertain to be long depended on; and the vast inconsistency of character and conduct with which many (I was going to say most) persons are chargeable, arises I apprehend from this — that their religion depends too much upon the mood they are in. And many truly good persons are often distressed, because either through the natural decay of the springs of affection, arising from age or infirmities, or the sitting under a less powerful ministry, they do not find themselves in such lively frames, as they were wont
to

to be, though perhaps their conversation is more becoming the gospel of Christ.

Methinks, when I recollect our Saviour's triumphant entry into Jerusalem, and the crowds that followed him with their hosannas, and afterwards hear the same people calling out to crucify him, and hissing him to his cross; or recollect the persons that would have plucked out their eyes for St. Paul, and afterwards esteemed him their enemy, because he told them the truth; a most instructive lesson is read me, on the instability of the human passions. Or, to come to our own times, when I see some who had forsaken all to follow Mr. — for a while, who were frequently drowned in tears under his preaching, and so zealous as to be rebaptized by him, now amongst the most careless and stupid sinners—when I see such events, and perceive and hear infidels and libertines continually and successively triumphing in them, (as I often have done) as if all religion was enthusiasm, and the effect of a heated imagination; and observe that some ministers hereupon are so weak, as to avoid all address to the passions, and content themselves with dry reasoning, (which in my opinion is an equally pernicious extreme, and shows an unacquaintance with human nature) I feel an anxiety of mind, whenever, in any one instance, I see the affections set afloat by a religious discourse, (which I am always glad to see) if they are not instantly and vigorously turned into such a chan-

nel, as shall shew they were addressed chiefly to awaken our attention, that we may give the gospel of Christ a favourable hearing, in order to our becoming what it requires, disposes, and enables us to be, if the fault be not our own, and in the being which, the essence of religion consists. — I say, I consider the not giving the affections such a direction, the loss of a most favourable opportunity for doing the greatest good, as well as the possible occasion of abuse or slander of the gospel. And if persons should be (as I believe some would be) less pleased with or thankful for a discourse, because it added the painful methods of cure, to the delightful assurance that the wound made by sin is capable of being healed, yet the taking such offence (unless the effect of a very weak judgment and strong prejudices) would ordinarily be a most threatening symptom of danger, which ought not to be concealed or palliated, because it is necessary to be removed, in order to a cure; and such concealment (to pursue the metaphor) would be a sort of quacking, (which is a thing people are generally no less fond of in religion than in medicine) that is, undertaking to perform imperceptibly and instantaneously, what cannot be done without pain and patience, in the regular methods of practice.

I know, dear Sir, how much your heart elates with humble thankfulness, in any evidences of your usefulness, and there is no one more sincerely rejoices than myself, in the abundance of
these

these evidences, wherewith you are surrounded, and which I pray may be daily increasing: and though I know, you would as soon serve the meanest disciples of Christ as the greatest, yet give me leave to remind you, he has called you to move in the highest sphere; your usefulness in which depends on your acting your part with distinguished judgment, as well as with distinguished humility and condescension. Forgive me, therefore, if knowing your character to be as envied as it is eminent, I am jealous over the remotest outlines of it, to keep it as clear from aspersion, as I am sure you will keep it (under divine aids) from any real pollution; and if at any time I discover an officious and impertinent zeal in the correspondence with which you indulge me, you will remember at least in my favour, it is not to be imputed to any want of that affection which becomes,

Rev. and Dear Sir,

Your most faithful humble servant,

N. NEAL.

P. S. I have had the pleasure of perusing your beautiful Paraphrase on David's last words; and though unacquainted with the hebrew language, and consequently no competent judge of the criticisms, yet I think the version given by Dr. Grey so natural, consistent, and honourable to David in his prophetic character, that I could not help being pleased with it, and buying the book. And I really think, there is as much propriety and poetry in your paraphrase, as I ever met with in the same number of lines.

L E T T E R CXXII.

FROM THE SAME.

DEAR SIR,

Million-Bank, Nov. 29, 1748.

AS I knew your high esteem and veneration for Dr. Watts, who has taken his last farewell of the abodes of mortality, and am apprehensive you may be wishing for certain information concerning some particulars that necessarily ensue on his decease; I thought, I could not in friendship avoid writing you a line to inform you, that the Dr. has made his brother Enoch and myself executors of his will, having left the bulk of his estate to his brother Enoch and sister Brackstone and her children. The will bears date the 23d of July, 1746, and contains the following clause: "And as to all my manuscripts of every kind, I give the same to Mr. David Jennings and Dr. Philip Doddridge, in order that they may publish such of them as I shall by any paper or memorandum signify my desire should be published; and as to the remainder, either to publish or suppress them as they shall judge best. But I desire that such as shall be published may have the attestation of their names prefixed, to satisfy the world they are genuine: and I empower my executors to make them such acknowledgment and recompense out of my estate for their trouble

trouble in revising and publishing such manuscripts as they shall think proper." I question whether there are any left which he has ordered to be published.

He has desired to be buried in Bunhill-fields, deep in the earth, amongst the relicks of many of his pious fathers and brethren, with whom he desires to be found in the resurrection; but with as little shew as possible: and has expressly directed that no rings shall be given; and that his funeral be attended by two independent ministers, two presbyterians, and two baptists.

The Dr. having no where directed who should preach his funeral-sermon, and Mr. Price* having declined it, from the strong affection he bears to the Doctor's memory, which renders him incapable of it, I have this day, with his and Lady Abney's approbation, desired Mr. Jennings to do it, as the only man on the spot, proper to be asked, and he has undertaken it; but as the funeral will not be till next Monday, the sermon will not be preached till Sunday sevensnight.

When one thinks of the death of so great a man as Dr. Watts, it strikes a damp to one's heart like the setting of the sun: though I cheer myself with this thought, that he is risen on some happier world with a new and more resplendent glory. Oh, may the scattered rays he has left behind him in our benighted hemisphere, light and cheer us onward in our ascent
to

* The Doctor's assistant.

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to the regions of everlasting day ; where the
system of universal nature will be unveiled to
our view, and where the firmament is filled
with stars, that are risen, never to set any more!
I am,

Dear Sir,

Your most faithful and affectionate servant,
N. NEAL.

L E T T E R CXXIII.

FROM THE SAME.

DEAR SIR,

Million-Bank, Feb. 8, 1748.

MR. Jackson just now calling in, and in-
forming me he had an opportunity of
conveying a letter to Northampton in a parcel,
that he was sending thither, I immediately de-
termined to send you a list of Dr. Watts's ma-
nuscripts, in order that you may consider with
yourself and consult Mr. Jennings, when and
how they shall be delivered to you.

Our united very affectionate salutations attend
yourself, lady, and family, and I am,

Rev. Sir,

Your most faithful, humble servant,
N. NEAL.

List

List of the Manuscripts of Dr. Isaac Watts, which are disposed of in covers or cases, under the following titles, *viz.*

N^o.

I. Psalmody.

II. Of the Trinity, a modest defense of enquiries into truth.

III. Two Essays on the Lord's Prayer.

IV. Essays and Remarks on Texts of Scripture.

The words in which we should confess our Faith. The Diamond painted. Of Catechisms. A Case of Conscience. Figure of a Cherub.

V. Essays relating to the Trinity, *viz.* An Enquiry into the Scriptural Representation of the Father, the Word, and the Spirit. 2. Of the proper Athanasian Scheme of the Trinity. 3. The Holy Spirit the true God. 4. The ill Effects of incorporating the divine Doctrine of the Trinity with the human Explications of it.

VI. Remnants of Time employed in Prose and Verse, or short Composures on various Subjects, *viz.*

1. Of Human Knowledge and the various kinds of it.

2. The Rake reformed in the House of Mourning.

3. An Apology for enlarging Dr. Young's Description of the Peacock.

4. Justice and Grace.

5. Bills of Exchange.

6. The

6. The Ever blessed God.
 7. Vanity inscribed on all Things.
 8. The Day of Grace.
 9. God and Nature unsearchable.
 10. The Repeal.
 11. The Saints unknown in this World.
 12. Complaint and Hope, a Poem.
 13. Heathen Poesy christianized.
 14. General Song of Praise to God.
 15. To Amyntas, an Ode to Lady Sunderland.
 16. To Philanthropus.
 17. The Windmills.
 18. A Sinner tempted to despair.
 19. Redemption, a Poem.
 20. Of Confinement to set Forms of Worship.
 21. Appendix to foregoing Essay.
- VII. A Faithful Enquiry after the ancient and original Doctrine of the Trinity, taught by Christ and his Apostles. In two Parts. The first part enquires so far as is necessary to Salvation. The second part so far as may improve our christian Knowledge, and establish our Faith; and the objections of both are answered in a plain and easy manner, derived only from the Word of God.
- VIII. The Improvement of the Mind, second part.

L E T T E R CXXIV.

FROM THE SAME.

DEAR SIR,

March, 1749.

THIS morning I was with Mrs. Abney on the subject of your writing Dr. Watts's life; and am now to acquaint you with her sentiments, in concurrence with my own; which are, that very few materials are likely to be found, and those that may be, must not be communicated to you immediately; Dr. Jennings having declined writing the life, merely or principally for want of materials, which he has enquired for, particularly of Mrs. Abney. The booksellers therefore must have patience, (notwithstanding all their haste) or they will precipitate us into a crude and imprudent conduct. In the mean time, be assured we shall not be unmindful of assisting you in the execution of the design, and are well pleased with the hands it is fallen into: and suppose you should take an opportunity of letting Dr. Jennings know in a letter, that being informed he and Mr. Price have declined it, you have agreed to undertake it, provided you can be furnished with any materials proper for the purpose, and the rather, as you have been already solicited on this head by some of your friends in foreign countries.

I was very sensible, the second part of Dr. Watts's *Improvement of the Mind*, would fall short

short of your expectation as a finished piece, and therefore was the more desirous it should be soon conveyed to you. And now it is in your hands, I can more freely say, that I think it in all respects imperfect, in matter and form. Taken together, it wants to be digested, in some parts reduced, in others (it may be) enlarged, in all methodized, connected and polished. There appeared to me to be many minute things (particularly under the head of education) dwelt upon, that ought to have been only lightly touched, if at all mentioned. There is no supporting an author's character, with men of parts and genius, if observations are introduced for the sake of those who have none; and perhaps there is no greater delicacy to be discovered in all the compass of writing, than by preserving a becoming dignity of sentiment and style, in the treating of a trite or familiar subject.

High as Dr. Watts's talents were esteemed by me, I think you should make no difficulty of taking such liberties as may seem to you necessary, nay you seem expressly warranted to do it, by the paper left with the manuscripts. You are not laying before the world his opinion on doubtful and disputed points, but his illustrations of acknowledged ones: and the defects in those illustrations, did not arise from his want of ability to discern, or rectify them, but to the works remaining unfinished, till the decays
of

of his bodily constitution disabled him from exerting those abilities.

The second shock of the earth, which was felt this day sevensnight, has (as it justly might) given a great alarm to the city. I could only wish, that those who have most reason to consider it as a judgment, did not merely dread it as a melancholy event, that has no particular voice in it. Many families are flying out of town to their country houses, so that the places of publick diversion are like to be less frequented; not because they are dangerous to their virtue, but (as they apprehend) to their safety; and in hopes, as it should seem, that their guilt will be too swift or remote for the divine vengeance. However, some I would hope, who are using the same means of safety (for there is a prevailing expectation of another earthquake in a month's time) have a juster sense of their own duty and God's omnipotence. The shaking was felt every where in London, and seven or ten miles round, and was undoubtedly very violent, and some lights or flashes of fire were seen in the heavens for some time before; but so few people (except of the lowest sort) were up to observe them, that I cannot get any very particular and certain account concerning them. The notion of its being merely an airquake I can by no means embrace: for, supposing the convulsion to have been in the atmosphere, it certainly shook the earth also: and as to the noise that is said to have accompanied

accompanied it, I cannot yet satisfy myself from any person who was in the open air, that the same noise was heard by them as we apprehended, who were in buildings that were shaken.

I am as destitute of ability to return the praise you bestow on me, as I am undeserving of it; though had I any talent of that kind, I have so superior a subject, on which to exercise it, and in your correspondence such masterly instruction. But my coarse pen will seldom reach beyond the bluntest truth, and if it would reach so far when it writes of you, it is the highest compliment that can well be paid you.

I rejoice in Mrs. Doddridge's recovery. Our united salutations wait on your whole family. I am,

Rev. and Dear Sir,
Most faithfully and affectionately yours,
N. NEAL.

L E T T E R CXXV.

FROM THE SAME.

DEAR SIR,

Million-Bank, Nov. 3, 1749.

AS my last letter was a very deficient answer to yours, I again trouble you; and would in the first place express the pleasure I have from the progress you have made in your
Family

Family Expositor, and hope you will let nothing of inferior importance to your family, your church, and your academy, divert you from the vigorous prosecution of it; nor any thing deter you from giving us the genuine meaning of St. Paul (according to your apprehension) in words the most unexceptionable, and that have been the seldomest pressed into controversy, avoiding a direct and formal opposition to the sentiments of any set of christians whatsoever, which at the first reading gives offence to numbers, and at the last seldom produces conviction in any. And in proportion to the desire I had of convincing those who differed from me, and bringing all to a christian temper towards each other, should be my endeavour neither to offend or court any party or persons; but by the most judicious illustration of the truth, the warmest breathings of christian piety and benevolence, and an uniform stedfast aim to inspire men with the love, and bring them to the practice of religion, seem to have forgotten, (and so lead them to forget) that there ever had been disputes about doctrines; which, if the spirit of them had been duly attended to and imbibed, would have made men divine.

I know, dear Sir, that these sentiments are yours, and if they had not been so, I question whether they would ever have been so clearly and strongly mine. And under the influence of them, a man may sit loose to the reproach of those pedants in religion, who for the sake of

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a few speculative opinions, comparatively despise all that is substantial and vital.

With respect to the merchant's son of Leeds, there is nothing I so little desire as the care of youth, especially between sixteen and twenty-one; which is a period, wherein the artifice of the passions, stimulated by the power of corrupt example, especially in such a licentious age, and place, and profession as ours, will frequently elude the utmost vigilance. And the business of attornies in the city, is not generally thought to be so improving to youth designed for the bar, as theirs who live near the Inns of Court, and who are agents for country attornies. That is the centre of instruction, and I must tell you also of infection, and if the former fails to take effect, the latter seldom does; so that unless a youth could be fixed in a virtuous family, where an authority equal to that of a parent's, could be lodged in some very wise hand, there is the utmost danger of his being ruined. And now I am upon this subject, I will add for the sake of your young friend, that a notion prevails too much, among those who are designed for the bar, that when they come into an attorney's office, they are to observe and overlook business, rather than do it; study being supposed to be their proper employment; whereas in that station, they ought to be content with that improvement, that results from diligent practice. This would keep the mind engaged, enure it to application, restrain from pleasurable
avocations

avocations, and prepare for studying afterwards to greater advantage.

I understand you are desired to preach the Sermon for the Widow's Charity in March next. Though I am always glad to see you in town, and am too much a friend to the Charity, not to wish it your assistance, yet I always fear your undertaking what may endanger your health, or bring you under too great a multiplicity of engagements.

Mr. Pickering not being able to preach at his lecture about a fortnight ago, appointed Mr. Rogers in his stead, who took for his text some passage of St. Paul, wherein we are said "to be dead to the law," which he explained in the high antinomian sense: the clerk afterwards sung the following lines:

The men that keep thy law with care,
And meditate thy word,
Grow wiser than their teachers are,
And better know the Lord.

But I forget the numbers that receive their intellectual food from your hands, whilst I thus long detain you. Yet before I conclude, I must enquire whether you and Dr. Jennings shall esteem the profit of Dr. Watts's Manuscripts, a sufficient recompense for the trouble you may have in preparing any of them for the press; because I am called on to settle the account of his estate by his residuary legatees, which if I do, it will prevent my making you and him

any further acknowledgment. I have sold Dr. Watts's copies to Mr. Waugh for six hundred pounds. I have seen Mr. Bradbury's Sermons, just published, the nonsense and buffoonery of which would make one laugh, if his impious insults over the pious dead, did not make one tremble. I am perfectly yours,

Dear Sir,

In the sincerest esteem and warmest affection,

N. NEAL.

LETTER CXXVI.

FROM THE SAME.

Dec. 12, 1749.

YOU are singularly happy, or rather your friends are so, in that whilst you are conferring favours you will not allow them to feel the obligation. Your presents are all pepper corns; their acknowledgments, even a friendly word, or glance, are as offerings of gold and frankincense and myrrh. Dear Sir, teach me benevolence and humility like yours, or spare me the conscious shame, that my own weakness and your praises kindle in my breast. — The want of sympathy with Miss Doddridge, under her indisposition, would in me that knew her,

her, have been a want of humanity; the want of it in me to your daughter, would have been ingratitude; and now to be insensible to the pleasure of her recovery, as it includes also yours, or unmindful of the divine hand that wrought it, would be impiety.

I rejoice as much as Mr. Barker can and does, (and that is saying no small thing of myself,) in the progress of your Expositor; and should be little concerned at hearing that the names of Calvin and Luther were expunged and forgotten in all the countries of the earth, if the name of Christ were more known and honoured. If whilst this is your aim, as I am sensible it most strenuously is, (God grant it may be as successfully so!) I should withhold my hand from any thing that might contribute to lighten your cares, or increase your joys, especially whilst I am indulged with so large a share in your friendship, I must be deserving the ignominious character of a wretch, and be utterly unworthy the name of a christian.

Every addition to your academy is an addition to my pleasure, so long as it does not increase your care into a burden; but when I consider how many are both refreshed and delighted with your fruit and shade, it would grieve me, that you should be torn up or broken down by the weight of your own clusters.

My family (which I bless God enjoys a moderate share of health) takes a large part with me in the pleasure arising from the prosperity

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of yours, and with our best wishes that it may be daily established and increased, I remain,

Dear Sir,

Your very faithful and affectionate
humble servant,
N. NEAL.

L E T T E R CXXVII.

FROM THE SAME.

DEAR SIR,

May 19, 1750.

MY mentioning in my late letters, a care to avoid undertaking more things than I could manage, had no further reference than to myself. And as an evidence, that that concern has lain with some weight on my mind, I have determined to take Mr. — into a share of my business; and a partnership is actually agreed upon between us: for I have sometimes found, the multiplicity of my affairs press harder upon me than was consistent, not merely with the true enjoyment of life, but even, as I have thought, with a due regard to the preservation of it; and nothing I am persuaded can be done as it ought to be, which is not done with some liberty and alacrity of mind. As to your own case, since you invite me to the subject, I shall freely say, I think you overburdened; and yet it is difficult to know where

to

to give you relief, and impossible, without laying an uneasy restraint on the spring of your natural benevolence. Your ministry, your academy, your paraphrase, you must not quit; for to pursue your own metaphor, if we discard the old knight, I know not where we shall find a squire fit to succeed to either post of honour. But your correspondence, Sir,—have you not there given me some advantage against you? You say, you must answer letters from your superiors. Agreed. Draw out the list, with all the condescensions on your own part, and all the heightenings in favour of your friends, you are able, and abide by it. I am satisfied. Nay, I would allow Mrs. Doddridge to cull a few out of the long list of the ejected, with whom you might exchange an occasional letter, provided you would confine yourself as the merchant's phrase is to the needful.

But to speak seriously, as well as speak the truth, no man was born for every thing. Whatever you do less, will be a loss felt somewhere, and we who are your friends must be content to share it among us: I would willingly bear my part, (and I am sure a great deal will come to my share if you rank your correspondents according to their real merit, supposing I have interest enough to get into Mrs. Doddridge's list) provided your health be not laviſhed, and capacities for service that cannot be redeemed, and will not be soon found again in any other man, were less frequently strained,

and risked. If you value them only at the same low rate, as those do, who discern your foibles as well as your virtues, you will yet see enough to convince you, that your family, and the church of God demand, that such a life as yours should be laid up, as well as laid out in its proper season, and not exposed to fatigues, which it is every day less able to endure, and from which it will be every day less able to recover. And I would beg your opinion of this sentiment, which appears to me a just one, That in the ordinary course of things, you never consult the publick good so faithfully, as when you pursue it only in such methods as are most consistent with your own safety and self-enjoyment, and that all beyond that mean, is enthusiasm.

And now allow me to assure you, that all who are mine, are in nothing more so, than in a concern for your happiness, and esteem of your friendship, and that I am yours and all who are yours, in every grateful and affectionate return.

N. NEAL.

LETTER

L E T T E R CXXVIII.

FROM THE SAME.

DEAR SIR,

July 17, 1750.

YOUR favour of July 14, from Yarmouth is before me, and as you make no mention of it, I suppose my letter wrote, I think, the 5th instant, directed to you at Mr. Wood's at Norwich, never came to your hands. In that I mentioned the receipt of the Manuscript Expofitor, and my design of going to Tunbridge-Wells; which, in order to have the pleasure of seeing you, I have put off to this day fortnight; otherwise I had gone on Friday seven-night. Mr. Barker has also the same place in view, though not quite so early, from whence I form a secret hope, especially as Mr. Lyttelton is there already, and Mr. West's is one third of the way, of drawing you down after us.

Dr. Avery was hinting to me yesterday, that some New England gentlemen had been enquiring of him concerning me, with a view of appointing me agent, for the Massachusetts Colony in New England; and, as I understand, on your recommendation; and the Dr. himself was not, I believe, wanting in speaking of me to them in a friendly way. But if any application should be made to me on that head, I hope
you

you will not esteem it any disrespect to your friendship, if I should decline accepting it. The business in general I have no experience in; is out of the way of my profession; will require frequent attendances on ministers of state, which I greatly dislike, and am very unfit for; will in all probability, interfere with my other engagements; bring upon me a heavy correspondence; plunge me in business beyond my abilities and strength; and I apprehend the profits may be much more considerable to a merchant than they could be to me; though what they are, or whence they arise, I know not: but were they ever so inviting, unless I could clearly discern that I was able to serve the colony to their entire satisfaction, and my own honour, it would be weak in me to accept it. Any business that falls within the limits of my profession as a lawyer, I should not decline; but I have a great dislike to undertaking what I do not tolerably understand: perplexity and disappointment are the natural inconveniences resulting from such a conduct.

The great wheels of the London academy are yet to be provided; a fund, tutors, and pupils. When I find they agree in the second, and have raised the first, I shall think they may possibly surmount the difficulty of the third; till then, I shall have my doubts, though I make them known only to you.

You say I have not power to settle you in London; but I hope, I shall have power to bring

bring about your annual visitation of your friends here, a little earlier in the year: you drive it off so late till we are literally burnt out, and allow us not to retreat into the country till others have been there so long, that there is hardly any fresh air left for us. Why is it, that you devote to our use only dog-days, when we are willing to devote the best of our time to you? But to be serious. I must beg you will spend either Saturday or Sunday with me at Clapham. I will fetch you to Clapham after you have preached, or bring you to London in order to preach, according as you fix the time. Accept our united salutations, and believe me,

Dear Sir,

Most faithfully and affectionately yours,
N. NEAL.

L E T T E R CXXIX.

FROM THE SAME.

DEAR SIR,

August 6, 1751.

BEING called out upon business beyond Cobham in Surry, I did not receive your favour of the 31st of July till Saturday noon, when it met me at Clapham. The next morning, being Sunday, I communicated the contents, as far as they related to the state of
your

your health and spirits, to Mr. Barker at Mr. Jackson's, before he went into the pulpit. You may be sure, we are all greatly affected with the danger that threatens a life, so universally desirable, and to us so peculiarly endeared; and our invaluable friend dissolved not only us, but great part of his numerous audience into tears, by a kind of inspired eloquence, with which he offered up strong pleas and cries, for your support and revival, to him who is able to deliver from death. God grant our supplications may be effectual, as they are unfeigned and continual! And if (that we may more humbly implore it, or gratefully receive it) the mercy be delayed, may the divinest consolations in the mean time descend on you! And I trust in God, they shall be heard, and that many years will yet be added to so important a life. To this end, my dear friend, I beseech you not to think of returning to Northampton, even though you should receive all imaginable benefit at Shrewsbury in the ensuing fortnight, till you have visited Bristol; and in preparing for that expedition, I conceive no time should be lost, as the season for the waters, as well as of the year, is so far advanced. I should tremble for your return to Northampton at present, notwithstanding some encouraging symptoms; for a relapse could hardly fail being fatal, and in such a circumstance would be next to certain, considering your various engagements and active temper. The examination is not worth a thought,

and

and, if my advice might be offered, I should wish it turned into a day of prayer for your recovery. However that be, Mr. Clark I am persuaded is able to do what is fully sufficient, and will be very acceptable to the trustees. And I rejoice in his ability (which I do not at all distrust) to keep the pupils very profitably employed for some time; though I should much rather hear the academy was all disbanded, than that you should read a single lecture between this and Michaelmas. In one word, your whole duty to God and man, is comprehended in the care of your health.

I shall hope for a line ere long, if it be only from a servant, (for I would not increase yours or Mrs. Doddridge's burden) with an account of your health, for it will be our daily theme of discourse, and object of concern: and I pray God that you may prosper and be in health, even as your soul prospers.

The cheerfulness of your mind will afford great satisfaction to your friends, and do honour to religion; and I consider as matter of great thankfulness, Mrs. Doddridge's confirmed health, whereby she is capable of ministering unto you under your infirmities. May she receive the best direction and support! I rejoice that she has with her so faithful and able a friend as Mr. Orton, to whom I beg a tender of my best respects, as I have a high sense of his great worth.

We

We all salute you with the tenderest affection, considering ourselves also as on the borders of eternity, and referring it to divine wisdom, whether we are to learn to die by the gentler lessons of your repeated instruction, or once for all, by your great example. I am,

Rev. and dear Sir,

With the tenderest sympathy
and unfeigned friendship,

Mrs. Doddridge's and yours,

N. NEAL.

L E T T E R CXXX.

FROM THE SAME.

DEAR SIR,

Tunbridge-Wells, Sept. 1, 1751.

I Feel a struggle in my breast whilst I deliberate, whether considering the feeble state of your health, I should break or keep silence; but such is the officiousness of friendship, that anxious (though impotent) to afford relief, enquiry must be made after an afflicted friend, though at some hazard of disturbing his slumbers.

How affected we all were (in which number I include Mr. Barker and his lady, for in our love and in our distress for you, we are all one;) I say how affected we were with those various events which befell you in your progress
to

to and on your arrival at Bristol, I choose not to mention; yet I trust in God, it will be seen in the issue, that it was the kind hand of his Providence that conducted you thither, as to the waters of life: for though to you it were a matter of choice not to revive at all, till you obtain a part in the better resurrection; yet in compassion to us, in compassion to this bankrupt-world, it is my daily prayer, (Oh, forgive me this wrong!) that you may not yet increase the number, and inhance the triumphs of the blessed.

I persuade myself, my dear friend, that you have left all your cares as well as all your business at Northampton, and that you will be inaccessible to every uninvited guest. Ceremony is the bane of solitude; and even the draught of pious or cheerful converse, should be taken in measure, and under a guard, where the appetite of the soul is so eager, and every kind of exercise has been found so fatal.

I presume you know before this time, that the examination of your pupils on Monday last, (as far as was consistent with your absence) proceeded with signal honour to Mr. Clark, and satisfaction to the trustees; of which Mr. Price has, by letter since his return, given me a most obliging and circumstantial account, knowing how much I interested myself in the event. — But whence have you your remittances to Bristol? The settling accounts or sending in bills, is a trouble of which you should now be eased:

eased: I desire, therefore, that either you or Mrs. Doddridge will draw on me for any sum you want, without any other ceremony than advising me of it by a line; or if you can devise any other method to prove my friendship, it will be a kind relief to one, who is oppressed under a sense of his inability, in this season of difficulty, to do you service.

And now, my dear friend, though I am no advocate for the sleeping of the soul, yet methinks I could wish, that you who are all soul, (having so nearly worn out the frail vehicle in its service) could for a while suspend the thinking power, that the body might have time to revive. We all submit to deny ourselves the expectation of hearing from you, that the time a letter would cost you may be devoted to rest. A line from any hand will satisfy us, if you are better; and if otherwise, a word will be more than we can well support. Compliments are vain, whilst you possess our hearts; and as for Mrs. Doddridge, as ministering to you, she shares the office, may she partake of the refreshments of angels!

Adieu. Be God ever with you; which is the most comprehensive good that can be wished you by

Your most affectionate friend

and humble servant,

N. NEAL.

LETTER

L E T T E R CXXXI.

FROM THE SAME.

DEAR SIR, Tunbridge-Wells, Sept. 11, 1751.

MR. Johnston came into Mr. Barker's lodgings with your letter, whilst I was there to day with my family at dinner, and after the contents of it had been read and considered, I was desired to put our united opinion, (which you know where a consultation has been held is the province of the youngest) into writing.

We all agree, that the single point which must determine the expedience of your making trial of a warmer climate, is the probability of its restoring your health, of which your physicians are the only competent judges. The accounts you have had of its success in like cases, is undoubtedly a strong testimony in favour of their judgment; and Mr. Barker mentioned it to me last Sunday, as what he apprehended the most probable means of your speedy and perfect recovery.

The objections arising therefore in your mind, from your connections with your academy, or church, or family, must not be suffered either to deter or perplex you. Reduce them to the principal, and then communicate them to us. If we cannot supply your place for six months, how shall we supply it, if you go to the place

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from whence there is no return? Be assured, my dear friend, we are so far from being dismayed, that we spring forward in the hope of being instrumental in keeping alive the many precious interests that lie near your heart, till you return and cherish them again, under your own tender wing.

Though I write in great haste, I cannot close without suggesting, that you should not choose the place to which you remove, for any reasons but merely those of health; that Mrs. Doddridge must have a faithful and tender friend with her, who has some strength and firmness of mind; and cannot you leave some minister, in conjunction with Mr. Clark, to superintend your academy and family?

May God Almighty (the alone all-sufficient friend and counsellor) inspire you and your dear lady with wisdom and magnanimity equal to every emergence; and be assured, whilst we have any bowels or breath remaining, our prayers and our affections will follow you, though you should remove to the ends of the earth. I am,

My dear and worthy friend,

most faithfully and entirely yours,

N. NEAL.

LETTER

L E T T E R CXXXII.

FROM THE SAME.

DEAR SIR, Million-Bank, Sept. 21, 1751.

I Received your favour of the 16th instant. I pray God, the measure advised by so great a body of the college may be as successful as, with such a sanction, it was apparently irresistible.

Your provision for the academy, I can already assure you, is very satisfactory to Dr. Jennings, Mr. Price, and myself, and I have no doubt will be so to Dr. Guyse, to whom I shall communicate it the first opportunity. We had a meeting on the day (and just before) your last letter arrived: at which the trustees unanimously and with the warmest affection, agreed to desire your acceptance of thirty guineas, as a present towards your expenses at Lisbon, and in your voyage thither. I have likewise received ten guineas more as a present to you from a private hand, though I am not allowed to mention the person.

And now, my dear friend, I cheerfully accept the office of your banker and steward; and though I undertake for nothing more, yet from the generous ardor many of your friends express towards you, do not despair of receiving your stock entire, if it be the will of God, that you return to us again. You go with a full gale

of prayer, and I trust we shall stand ready, on the shore, to receive you back with shouts of praise. But it becomes us also to be prepared for a more awful event; and I think it needful to desire you to tell Mrs. Doddridge, (though God forbid, the hand should wound, that pain would heal her) that we, as it were, forget you, I had almost said forget ourselves, whilst we think of her: that she is heir to every heart that is yet yours; above all, that she is sure of an interest in that God, whose arms are everlasting, whose presence is universal, and whose compassions never fail. He is the creator of the ends of the earth, who fainteth not, neither is weary, and there is no searching his understanding. Oh, Sir, the time is hastening, when these ways of his, which are now so unsearchable, shall appear to have been marked out by the counsels of infinite wisdom; and we, who may be left longest to lean upon, and support one another by turns, in this weary land, shall fix our feet on those everlasting hills, where our joys shall never leave, nor our vigour ever fail us! There, my dear friend, may we be one, in that union which cannot be dissolved! In this blessed hope I am affectionately yours,

N. NEAL.

I cannot enumerate the folicitous enquiries that are daily made concerning you. Pray be sure,

sure, that Mrs. Doddridge have some suitable companion with her, that may be a solace and support to her in any event. I take it for granted some person knows where your will is deposited.

L E T T E R CXXXIII.*

FROM THE SAME.

DEAR SIR,

Nov. 5, 1751.

YOUR letter of the 27th of October (N. S.) came to hand the 30th (O. S.) viz. the day fortnight after it was wrote; and to hear that you had surmounted the difficulties of your journey and voyage, gives us hope, that entire rest, a gentler element, and warmer sun, will prevent the lamp of life, though it should fail of its former brightness, from being utterly extinguished. Nature, free from external violence and opposition, may shew that her strength though impaired, is not consumed; or, at the voice of the Lord of nature, even these dry bones shall live.

I bless God, that I am able to assure you, as far as my acquaintance with your friends reaches, that they are all well, and have been

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* Not received till after the Doctor's death, which happened October 26th.

so ever since you left England; and how near you and your dear lady lie to many of their hearts, words are wanting to tell. In this number I include Mr. Lessingham, Mr. Barker and his lady, Mrs. Abney, Miss Ashhurst, Mr. Price, Mr. Crisp, Mr. and Mrs. Jackson, and every branch of my own family, (including my uncle Lardner, who is extremely solicitous for your welfare) Mr. and Mrs. Waugh, &c. not intending to exclude any; but to the affection with which you are remembered by these I am a frequent witness: and when I write to a man in a foreign country, in whom the social affections are so strong, I know I can administer no cordial (that is not extracted from heavenly things) more reviving, than the assurance that so many of your friends live, incessantly to love and to pray for you.

I presume you have received or will receive advices directly from Northampton, and therefore it may be needless for me to mention, that I hold a very intimate correspondence with Mr. Clark, and that every thing relating both to your family and academy, I verily believe goes on well. And indeed I reflect upon it with thankfulness, that when I am writing to a friend so dear to me, at such a distance, and in so infirm a state of health, I have no bad advices of any kind either to relate or to conceal.

The weather has been for several days severely cold, considering we are only entering the borders of winter. However it recon-
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ciles us the more to parting with you, when we reflect, how much more you were in danger of suffering than we do, if the sun had left you so far behind him; and our hopes in the mean time travail, as it were, for the return of the year, that we may be blessed with a double spring, and receive both our suns back together.

Your friends here will think there is great cause either to blame themselves or you, if the expense of your present expedition (so unavoidable as it seemed to be) should create you an hour's uneasiness. Many of them you are sensible desire to be ranked among the disciples of Christ; and it exceeds not the humility he has prescribed to the meanest of them, to aim at a share in a prophet's reward.

And now, my dear friend, adieu. Glad as I am to receive a line from you, I intreat you never to take a pen in hand without Mrs. Doddridge's entire approbation; remembering that whatever retards your recovery, keeps open a wound (ours as well as yours) which we are all labouring to heal. Here are many, who will reckon themselves debtors to all who shew you any kindness at Lisbon. Let good Mrs. Doddridge especially know, that the tenderest sympathy fills our breasts; and that I am only one among a great multitude, and one of the unworthiest too, of her and your

Most faithful and affectionate friends,

N. NEAL.

The congregational fund, on Mr. Price's motion, have ordered you a present of twenty pounds: Mr. Price has promised me forty guineas; and Mrs. Barker has made me a present of twenty guineas for your use.

L E T T E R CXXXIV.

FROM HENRY BAKER, ESQ.*

DEAR SIR,

London, Nov. 24, 1747.

I Am extremely obliged to you for the honour you have lately done me: but should be unable to answer, either to the publick or to myself, the taking up any portion of that precious time, which you so generously and assiduously devote to the service of mankind, in the support of religion and the enforcement of morality and virtue, was I not in hopes, that your favours to me may prove a kind of relaxation and amusement from your more serious and important studies. And in order to make them so, and no otherwise, I earnestly intreat, that you may never trouble yourself about me, but at your utmost leisure, and then direct your amanuensis to pen down whatever shall come first into your thoughts, without regarding either

* Fellow of the Royal and Antiquarian Societies. There is an account of this ingenious gentleman in the new and enlarged edition of the *Biographia Britannica*.

ther style or method; for the esteem and good wishes of so benevolent a mind will always be judged by me of infinite value, in what manner soever they be expressed. I likewise hope farther, that philosophical enquiries into nature may be not wholly without their use, even to the good purposes you are pursuing; for the more we know of nature, the more elevated ideas we shall attain of nature's God, and become the more likely to imitate that universal beneficence, which we behold flowing to all his creatures through an infinity of streams.

There are, perhaps, but two ways whereby we can arrive at the knowledge of a deity, the creator of all things: the one is, that particular revelation he has been pleased to make of himself, to a few only of the nations upon earth: the other is, that universal evidence of an almighty cause, whereby his works declare his glory, and every thing that has existence some way or other proclaims his power, wisdom, and goodness.

To say nothing of the order and regular courses of the heavenly bodies, and particularly of the sun, whose brightness and influence have spread the belief of a God throughout the world, there is no part of the animal, vegetable, or mineral kingdoms but what serves to the same purpose. Every animal that lives, and every plant that grows, shews the hand that formed it to be divine; and if we search the bowels of the earth, the variety of gems, metals,

tals, ores, and minerals is no less expressive. The earth affords also innumerable proofs in support of revelation; of that part of it, I mean, which informs us of its having been overflowed by a deluge: for those innumerable shells, bodies moulded in shells, and other marine bodies, which are found every where in the highest mountains, upon the continents as well as in this island, are incontestable proofs, that those places must heretofore have been sea, or at least, that these bodies must have been brought thither by the overflowing of the ocean: and as ancient coins and medals struck by mighty princes and states, in remembrance of their famous exploits, are highly valued, as evidences of such facts, no less ought these fossil, marine bodies to be considered as medals of the Almighty, fully proving the desolation he has formerly brought upon the earth. — But I forget I am writing to a gentleman much more capable than myself of making the most just reflections on every part of the creation, and of duly considering the way of living, beauty, form, and use of every animal and vegetable: instead therefore of being farther impertinent, I shall endeavour to be grateful, by acknowledging the great obligations I lie under for your many kind, generous, and christian expressions of good will towards me and mine; which I can no otherwise return but by assuring you of a sincere friendship, that would rejoice to find any opportunity

opportunity of becoming serviceable or agreeable to you.

As you, good Sir, have been pleased to inform me of your engagements, I shall give you some little account of mine, that my delay in answering yours may not seem so blameable as it may otherwise appear. — When I was about twenty years of age, having a relation (a girl) that was born deaf, (and consequently dumb) it came into my thoughts, that such a person might be instructed to write, read, and speak. I immediately made the experiment; and my scholar in about a year could read in any book distinctly, speak very intelligibly most common words, and understand a great deal of language. This success brought people about me, who were under the same misfortune; and the handsome offers that were proposed, led me, contrary to my own first intention, to give the same assistance to others; and new ones still applying from time to time, this has been my employment for twenty-five years: during which, I have brought several, under that unhappy circumstance, to speak the English language fluently, and converse easily, from understanding what others say, by only observing the motions of their organs while speaking; to read and comprehend all common books, and to write their mind, either by letter or otherwise, in as sensible, and in a better and more correct style than people usually do. Along with this, I have also assisted great numbers to get rid
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of hesitation, stammering, lisping, and various other impediments in speech: and have constantly some of all sorts under my direction, that come from different parts, whom I spend all my mornings in attending where they are lodged; for no persuasions could ever induce me to take any home; the attention and fatigue of teaching them making it necessary that I should be quite undisturbed at all other times; so that after four or five o'clock my day's work is over: but then, what with visits of friends, attending the Royal Society, answering correspondents, preparing one thing or other for the press, and other necessary avocations, I can seldom command an hour. — But I have troubled you with too much I doubt of this, and come now to request, that you will make my compliments and good wishes acceptable to your society; the date, design, and regulations of which, I shall be glad to have some account of, when the secretary is quite at leisure, as likewise of some of your most remarkable minutes.

It gives me no little pleasure to observe, that societies for enquiring into the productions of nature, and the improvements of art, are forming in different parts of the king's dominions: there are such established at Edinburgh, Dublin, York, Bristol, Peterborough, Spalding, and several other places. When ingenious people meet to communicate their several observations, and with a sincere desire to discover truth, great advances may be made in knowledge. I
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wish to yours all imaginable success, and shall joyfully contribute my mite, as often as other unavoidable engagements will give me leave.

No doubt the members of your society have made some experiments in electricity, a subject which has lately engaged all the curious world, from the discoveries lately made, though the principle itself has probably existed as long as matter and motion, and been the chief agent in many of the most surprising phenomena in nature.

Few have been more busy in this affair than myself, and therefore I shall describe to you two experiments you have probably not yet heard of. Several gentlemen of the Royal Society, conveyed the electric power through the river Thames, by means of a wire carried over the new bridge at Westminster: one end thereof was held by a person on this side the river, whose other hand sustained an iron bar that hung into the water. A person, on the opposite side, held the other end of the wire that was fastened to an electrified phial: and on his touching the water of the river with a poker held in the other hand, the shock was felt by the persons on both sides, the river making part of the electric circuit.

An experiment has also been made to ascertain, if possible, the difference or proportion between the progression of sound and that of the electric power. To perform this, a wire was carried a mile and quarter, at the end of which
some

some people were placed, with second watches exactly regulated, to observe the time between their feeling the stroke, and their hearing the sound of a pistol fired at the instant of the touch at the other end. Sound is now generally allowed to pass at, or nearly at, the rate of one mile in four seconds: and what is very remarkable in this experiment, (which as well as the former was many times repeated) the shock was constantly felt, as nearly as could be computed, exactly five seconds before the sound was heard: so that according to our conceptions of things, it may be said to have passed instantaneously.

I am got almost to the end of my paper before I have returned you thanks for mentioning my son so kindly, who desires your acceptance of his best services. He has indeed been somewhat forwarder than boys usually are, from a constant conversation with men. At twelve years old he had translated the whole twenty-four books of *Telemachus* from the French: before he was fifteen, he translated from the Italian, and published, a treatise in *Physic*, of Dr. Cocchi, of Florence, concerning the diet and doctrines of Pythagoras; and last year, before he was seventeen, he likewise published a treatise of Sir Isaac Newton's *Metaphysics*, compared with those of Dr. Liebnitz, from the French of Mr. Voltaire. He is a pretty good master of the Latin, understands some Greek, is reckoned no bad mathematician for his years, and

and knows a great deal of natural history, both from reading and observation; so that, by the grace of God, I hope, he will become a virtuous and useful man.

And now, dear Sir, begging pardon for detaining you so long, I assure you that I am with the utmost esteem and respect,

Your much obliged
and most affectionate humble servant,
H. BAKER.

I communicated your account of the singing lady to the Royal Society: it is judged a very extraordinary case, and I was ordered to thank you for it in the society's name, which I do with all my heart.

L E T T E R CXXXV.

FROM THE SAME.

DEAR SIR,

London, July 12, 1748.

I Must depend on your generosity and good nature to excuse my long silence, which I assure you has given me many an uneasy reflection, as every thing which reason condemns must of necessity do. I can indeed truly plead the close attention my business requires, and the difficulty, and indeed oftentimes the inconvenience of drawing my thoughts another way; especially at my
beginning

beginning with new scholars who are deaf and dumb, of which I have lately had two almost together: who with four I was before engaged to, and several for different impediments, that are continually coming and going, are sufficient to require all the abilities of a mind much more vigorous and better furnished than mine. I might, I say, plead this, and many other things in my excuse, but I rather choose to rely entirely on your goodness, which, I hope, will permit me to send together, (what ought to have waited on you separately) my hearty thanks for your two most obliging letters, and for all the curious particulars contained therein; which I must beg the liberty of deferring to enter upon farther till I shall enjoy the pleasure of your company at London. I must not, however, omit to express my obligation for Mr. Simon Brown's extraordinary dedication: * the mention of which, has likewise procured me a letter and poem of his from my good friend Dr. Miles of Tooting, and also a sermon preached at his funeral by Mr. Anthony Atkey, who gives therein a history of his case; which is, in short, that upon the loss of a wife and son, he seemed at first to lose his reason, and became very melancholy: and from this time he imagined, that God had gradually annihilated his thinking substance, and divested him entirely of consciousness; so that, notwithstanding his retaining the human form and the power of speech, he had no more notion of what he

* To Queen Caroline, which is printed in the *Advertiser*, No. 88.

he said than a parrot. He continued thus ten years, during which time he wrote several learned books, and especially (within the two last years of his life) that defence of christianity, for which he intended the Dedication I received from you. I now inclose the letter and verses I was favoured with from Dr. Miles, and request you to return them, after you have taken a copy, if you shall choose so to do.

Mr. Folkes desires me to return your civilities, and when you come to town I shall hope to introduce you to him. In the mean while accept of every good wish, together with the utmost esteem and respect of,

Dear Sir,

Your most obliged and affectionate
humble servant,
H. BAKER.

L E T T E R CXXXVI.

FROM THE SAME.

DEAR SIR,

London, January 24, 1748—9.

I Shall not I am certain exceed the truth, if I assure you, that I have intended and earnestly desired more than an hundred times, since the receipt of your last favour, to return you my best respects, notwithstanding one affair or another has hitherto kept me silent, and now I
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am determined that nothing shall longer prevent my doing what ought long ago to have been done. I find myself so much obliged to you, and on so many accounts, that I know not how or where to begin my thanks, but must refer you, who are best able, to thank yourself on my behalf; that is, I must beg the favour of you, who understand full well the workings of the human mind, and have often, I make no doubt, felt in your own bosom sentiments of gratitude and obligation which no words could give expression to—I must, I say, intreat you, to suppose the like grateful sentiments in me towards you, and accept them in my name. You will call this a very extraordinary way of repaying obligations: but it is the only one that can represent my just sense of your friendship, generosity, and goodness, the remembrance of which, *dum memor ipse mei*, no time or distance will ever be able to efface.

My Son has indeed made some very good drawings of the Locust, and some of its most remarkable parts; particularly its five eyes, its two sorts of teeth, its tongue, whose shape resembles very nearly that of an ox, and those instruments in the tail of the female, which pierce the ground like an auger, and make the holes where she deposits her eggs. He has also drawn the eggs, as they are deposited in a certain spumous, reddish matter that cements them together, and may probably serve for food to the young as soon as they are hatched. I have

have had two nests of these eggs: they are about the * * * of an inch in length, and are placed side by side, and erect in this spumy matter. The internal parts we did not examine for want of time to do it before they became too dry and rigid; for none would live with me above ten days, though Sir Hans Sloane had some alive in glasses at the beginning of December.

My Son intended to have given into the Royal Society an account of his observations, together with a short natural history of this animal, towards which our worthy friend Dr. Miles was so good to lend his assistance; but just as he was setting about it he was taken off, by being the person appointed to make drawings of all the machines, designs, and operations employed in the grand fireworks to be exhibited on occasion of the peace; which has engaged his whole time from morning till night for three months last past, and is likely to afford him no respite for a month or two to come. When this affair is over, he intends however to throw his memoranda into some order, and will be obliged to his friends for whatever observations they may have made, and especially on the internal parts.

I thank you very sincerely for your information concerning Capt. Dean, whose wonderful preservation when shipwrecked I remember, but till now was entirely ignorant of his being alive, and of every other part of his story. The

converſation of a man, who has ſeen ſo much of the world, and experienced ſuch extraordinary deliverances, muſt I am ſure, be highly ſatisfactory to a mind like yours, that conſiders ſuch events, not as meer lucky accidents, (which many are too ready to call them) but as convincing proofs of an all-directing Providence, that can lead us unhurt through dangers, where humanly ſpeaking deſtruction ſeems inevitable. I ſhould be exceedingly delighted to have his ſtory from himſelf, which, upon applying to him, you are pleaſed to think he would oblige me with: but to tell you the real truth, my time is ſo wholly engaged, by my buſineſs lying ſo diſperſed in this vaſt town, that it is impoſſible for me to ſupport even with common decency, the correſpondence I have already. I ſeldom am at home from pretty early in the morning till between two and three; frequently have ſcarce an hour to dine, but am forced out again till fix or ſeven o'clock, and ſometimes even later. When I get home ſoonest, I commonly have company, or if not, find myſelf ſo weary with having walked perhaps ſeven or eight miles, as well as applied cloſely to my buſineſs for five, ſix, or ſeven hours, that I am ill qualified to fit down and write. The ſame reaſon prevents me likewise from writing to Mr. Adams concerning his moſt ſurpriſing deliverance, when ſhipwrecked on the Gaſkets; the wonderful particulars of which were related to me a few years ago by a very worthy quaker,

ker, Peter Collinson, who is known almost to every body. Such an event as this deserves to be perpetuated to future times, by somebody whose authority may set it above the supposition of being an invented tale; and give me leave, dear Sir, to wish, that you would preserve some of these very remarkable instances of God's interposing providence which yourself have opportunities of being fully satisfied about, as lasting memorials that God will save his people from destruction.

You are extremely kind to inform me of Sir Joseph Jekyl's charity, and to indulge me with the liberty of recommending any, within the intention of his will, whom I may be desirous to have assisted by it. Within my own personal knowledge I find none to request it for; but upon enquiring among my friends, those whose names you will see in the enclosed paper, are represented to me as deserving and proper objects, and if on considering their case, any of them shall appear so to you, I doubt not you will take some notice of them.

My having been out of town a week at Christmas with the Duke of Montagu, has loaded me with a debt to my business, which I have not yet been able to repay, and delayed my writing to you longer than otherwise it would have been: but as the difficult work of my employment can be performed by myself only, as I have no amanuensis, and am not so happy to write short hand, from having been unable

for twenty years past to command sufficient leisure for the attaining and practising thereof; I hope, on these considerations, you will pardon my long though unwilling silence, and accept from me and mine all the good wishes to you and yours, which esteem, affection, and friendship can suggest; and be assured I am with the utmost sincerity,

Dear Sir,

Your very much obliged and most obedient
humble servant,
H. BAKER.

Be so good to present my compliments to your philosophical society, and to Mr. Shipley in particular, and pray tell him, I shall take it as a great favour, if he can send me some of the wheel animals.

L E T T E R CXXXVII.

FROM THE SAME.

DEAR SIR, Catharine-Street, Feb. 13, 1749—50.

THE shortest apologies are best, and as you are, I hope, convinced of my sincere respect, I shall not waste the little time I can command in writing you the reasons of my long silence, but come directly to the purpose of this letter, which is to enquire, if you,
at

at Northampton, felt any thing of the earthquake that surpris'd us last week in London, and to send you some account thereof.

On Thursday last, the 8th of this instant, as I was walking along Chancery-Lane towards Holborn, at about forty minutes past twelve at noon, people came out of several houses to their doors, in great surprise, complaining of the shaking of their houses, and imputing it to the fall of some building, large timber, or other heavy body, which they imagined to have fallen at some little distance from them, and which they came out to enquire after.

When I was got into Holborn, I found the people there under the same consternation, and expressing themselves nearly in the same manner. Going on to Gray's Inn, many people were got together in the great square, talking about the shock they had felt, and, in particular, a lamp-lighter was giving an account, that being on his ladder pouring oil into a lamp, he was in great danger of falling by the unexpected shaking of the ladder. I then went to a friend's chambers, under Gray's Inn library, where the shock had been so great that they thought a clock would have fallen down; and fancied, at the time, that some large box or vast heap of books had been tumbled down over head. The people in all the streets, as I returned home, were talking of this strange motion, which now every body understood to be an earthquake, and many women complained it

had made them sick, in which their fright might probably be equally concerned. At coming home, I found my own family had been no less surpris'd, and Mrs. Baker had sent to the neighbours to enquire if any thing had fallen down in their houses to occasion the shaking of mine, which she described as very violent. She sat at the time in the dining room, on the first floor next the street, and her supposition at the instant was, that one of the servants had fallen all along with great violence in a back room of the next story; had tried to get up, stumbled, and was fallen down again, thereby shaking the house and making a great noise. My son was then at the Tower, where the same shock was felt, and every body was startled with the immediate apprehension of some explosion of gunpowder, of which there are great quantities. A gentleman who was sitting at a table writing, at his house in the mint in the Tower, was tossed out of his chair against the table with violence.

I enquired of many people in different streets, that by comparing their accounts I might form a better judgment, and I found them agree universally in the first supposition of the fall of some pondrous body, most said with a great noise, but some few were not sensible of that: I endeavoured likewise to learn its course, and by comparing the reports of people in different situations, it seems to have lain east and west, and to have passed from the west eastward.

I felt

I felt nothing of it myself as I walked in the street, nor do I find that many who were walking did, but that I impute to the noise and shaking of the carts and coaches.

Our worthy president of the Royal Society had some gentlemen with him at his house in Queen-Square, who were all surprised with something falling, as they imagined, with a great noise, and at the instant, the house seemed to heave up, then to sink down again, and totter sideways, till it seemed to settle. Two coaches waiting at his door, the coachmen found themselves lifted up, and almost tumbled from their seats: other people took notice also of this rising and sinking. In Westminster-Hall both the judges and pleaders thought the hall would tumble on their heads, and the judges, whose seats are contiguous to the wall, felt it shake from its foundation. Doors were opened, pewter and other things thrown down in many houses, and some chimnies fell.

This day fortnight, a most extraordinary light appeared in the sky towards the south east, between six and seven in the evening, and surprised the whole town, with the apprehension of a great fire; for the sky appeared of a fiery redness at the beginning, and then seemed to form a line of dark red fire of about fifteen degrees in width, which continued for some time, then diffused, and left a remarkable lightness in the sky during the whole night after.

One cannot I think, let such uncommon phenomena pass unheeded: if these terrors of the Almighty will not excite reflection, surely nothing will. I hope, therefore, this short account will prove acceptable, and that you will excuse my great omissions towards you for a long time past, which I assure you have often given me some uneasiness.

I have several times been thinking of the two instances you mentioned, when I saw you last, of the effect some wounds have on the jaws and nervous system, by locking up the mouth as it were, and thereby bringing on death. As such cases are very little known, and we have none of them among the many papers sent to the Royal Society, you would oblige us much, by an account thereof, especially of the last case; which happening in your own house, you can more particularly speak to; and if you shall not judge it proper to mention the gentleman's name, if you call him only a young gentleman, it will be (from you) sufficiently satisfactory.

I have just received a letter from Dr. Miles, informing me that the earthquake was felt at Tooting, though not by his family: it was felt pretty strongly at Greenwich, and at Dorking in Kent, at Hampstead, at Kilburn, at Richford, and Kingston in Middlesex, and also at Enfield. Other places I am as yet uncertain of. A line from you will always give me unspeakable satisfaction, and I hope you will do me the justice

THE REV. DR. DODDRIDGE. 427

tice to believe, that I am, with the most cordial wishes for the prosperity of you and yours, in which Mrs. Baker and my sons join most heartily,

Dear Sir,

Your most faithful and most affectionate

humble servant,

H. BAKER.

L E T T E R CXXXVIII.

FROM THE SAME.

DEAR SIR,

London, O^c. 6, 1750.

WHEN I saw in our news papers, an account of a violent shock of an earthquake at Northampton, on Sunday last, I was greatly concerned for the safety of you and your family; and take this first opportunity to make an affectionate enquiry after the welfare of you all: begging the favour of you (when your time will permit) to send me all the particulars that come to your knowledge, concerning this convulsion in nature, that I may in your name lay them before the Royal Society, to be deposited among their records of this wonderful year. We shall be glad to learn the state of the weather before, at, and after the shock: whether it was attended with any noise, lightning, or sulphureous smell: what kind of motion it seemed to be, whether a heaving

ing up and down, or a vibration from side to side, and how long it continued: in what manner yourself and other people of judgment were affected by it, at what time it happened, how far it extended, and (if any) what mischief it has done. I hope you will kindly excuse my being thus troublesome; but indeed I do not take all this liberty on a presumption of my own interest with you, for Mr. Folkes sends you his service, and desired me to ask this favour of you.

Though I rejoice at your having such multitudes of friends wherever you go, for every body who is a friend to piety and virtue must be your friend, I could have wished that some of them, when you were last at London, would have spared me a little more of your company: though I am very thankful for the little of it I had, and fully sensible it was more than I deserved, after having been so long without paying you my due respects. I received the impression of what I take to be an unknown production: it seems to approach nearest to something of the cones of the fir-kind, but then it would have some curvature. Pray my thanks to Mr. Shipley for it, and the hairs that came with it, and I am obliged to you for sending them. I am,

Dear Sir,

Your most faithful and obedient servant,

H. BAKER.

LETTER

L E T T E R CXXXIX.

FROM GILBERT WEST, ESQ.*

SIR,

Wickham, March 14, 1747—8.

UPON my going to town sometime ago I received from your bookfeller, by your orders, a present of your Memoirs of Colonel Gardiner, for which mark of your regard for me I return you my particular thanks, over and above those which are due to you from every one,

* The character of Mr. West (as one observes) was truly amiable and excellent. In him the christian, the scholar, and the gentleman were happily united. His works exhibit sufficient evidence of his learning; and the influence of his piety hath, it is to be hoped, been extended far by his *Observations on the Resurrection*, and would doubtless have reached farther, had he lived to complete what he had for sometime meditated, the evidences of the truth of the New Testament. His private virtues and social qualities were such as justly endeared him to his friends and acquaintance. In his manner of life he was regular and exemplary. He read the prayers of the public liturgy every morning to his family; and on Sunday evening he called his servants into the parlour, and read to them first a sermon, and then prayers. Crashaw (as Dr. Johnson observes) is now not the only maker of verses to whom may be given the two venerable names of *Poet and Saint*. See Cowley's verses on the death of Mr. Crashaw, which begin thus:

Poet and Saint! to thee alone are given
The two most sacred names of earth and heaven.

Select Works of Mr. A. Cowley; in two volumes: vol. I. p. 121.

one, who wishes well to christianity, for this, and your many other useful and zealous labours in that noble cause. Example has always a greater influence upon the generality of mankind than precept, though founded upon the strongest reason, and enforced by the highest authority: it cannot therefore but be very serviceable to the men of this world, and particularly of this age, to shew them from the instances of Colonel Gardiner, and the three excellent brothers, whom you treat of in your appendix, that it is possible for a man to be a strict and sincere christian, and at the same time a soldier and a gentleman; characters that are but too commonly thought inconsistent with that of a disciple of Christ. All I am afraid of is, that the example of Colonel Gardiner should be looked upon as too bright for imitation. Men of cool hearts are apt to suspect those degrees of zeal and fervour, which they never felt, to be unnatural and affected: for which reason, I could wish that you had not inserted so many of those rapturous strains of piety, which Colonel Gardiner poured into the bosoms of those friends to whom he opened all his heart. Those christians indeed, whose piety is wound up to the same exalted pitch, may be touched and thrilled by them, and like unisons answer in the same key; and I am persuaded there are many such. But to the generality of men, especially men of the world, I am afraid these strains, the genuine effusions of those hearts
only,

only, which are smitten with the love of religion, will give the whole character of Colonel Gardiner an air of enthusiasm: an effect which the goodness of your own heart, the warmth of your affections for that excellent man, and your intimate knowledge of him, kept you, I dare say, from suspecting. This and a few peculiarities of expression, are the only exceptionable things in your book: but they are abundantly outweighed by the many strokes of piety and good sense, and the many instructive lessons and reflections which appear almost in every page. One I cannot help taking notice of to you upon this occasion, viz. your remarks upon the advantage of an early education in the principles of religion, because I have myself most happily experienced it. Since I owe to the early care of a most excellent woman, my mother (whose character I dare say you are no stranger to) that bent and bias to religion, which, with the co-operating grace of God, hath at length brought me back to those paths of peace, from whence I might have otherwise been in danger of deviating for ever. The parallel betwixt me and Colonel Gardiner was in this instance too striking not to affect me exceedingly. I hope, therefore, you will pardon me for mentioning it to you. I should also beg your pardon for delivering so freely my sentiments of your book, could I imagine that speaking truth would be offensive to a lover of truth, and did I not think that general praise, or a total

total silence on this occasion was inconsistent with the character of a friend; a character which I am ambitious of deserving at your hands.

I know you will expect to hear something from me about the work, (*Observations upon Celsus*) which you recommended to me so earnestly, when I had the pleasure of seeing you at Northampton. At present I can only say, that I intend to try what I can do upon that subject, with the assistance which you so kindly offered me, as soon as I have rid my hands of some papers, which have lain by me many years, and which I am now revising and preparing for the press: the *Translations of some Odes of Pindar*, and some other pieces, both in verse and prose, translated from the Greek: to all which will be prefixed a dissertation on the olympick games, which yet wants something of being finished. Though I look upon these subjects as mere trifles in comparison with the other, yet I am sensible they have a weight, indeed too great a weight, in the opinion of the world.

Hæ nugæ seria ducent

In bona, laudatum semel, acceptumque benigne.

Works of this kind sometimes gain a man a reputation and authority, which may serve him upon better and more useful subjects. You will not think I am either too vain or sanguine in my expectations, when I tell you, that these papers have passed their examination, and received

ceived the approbation of Mr. Lyttelton, the best critic, the best friend, and the best man in this world. When I was in town with him, I received a visit from Mr. Pilkington, and introduced him to Mr. Lyttelton, who, as well as myself, was much pleased with his behaviour, which was that of a modest, ingenious man: inquiring of him, I found I had been under a mistake in supposing him to be the author of a book of poems, published in Ireland, which I mentioned to you: but they, it seems, were written by another gentleman of the same name, and entirely unknown to him. I thought proper to undeceive you upon this point, because I had done him the injustice of speaking of him to you as the author of that book, which in my opinion, can be of no great credit to him. I have frequent letters from that admirable friend of ours, Mr. Jones,* of Alconbury, which give me great pleasure, as they breathe the true benevolent spirit of christianity, and shew him at the same time to be a man of parts and learning. He hath given me some insight into his scheme, mentioned in a letter of his to you, communicated to me by Mr. Lyttelton, and has promised me a fuller delineation of it, which I expect with some impatience. I am glad to find that christianity begins to be so well understood, and taught by so many men of parts and learning in all sects; the fruits of which appear in a candour and

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* See Letter LXXV.

charity unknown to all the ages of the church, except the primitive, I had almost said the apostolic age. Does not this give you a prospect, though perhaps still very distant, of the completion of the famous prophecy, that speaks of the lion and the lamb lying down together in the kingdom of the Messiah. Lions there have been hitherto in all churches; but too many, fierce, greedy, and blood-thirsty lions, though often disguised like lambs: and some lambs there have been simple enough to think it expedient for the flock to assume the habits and terrors of lions. But I hope, they now begin to undeceive themselves, and to consider christianity as intending to bring back the world to that state of innocence which it enjoyed before the fall, when in one and the same paradise, to use the words of Milton,

Frisking play'd

All beasts of the earth, since wild, and of all chace,
In wood or wilderness, forest or den:
Sporting the lion ramp'd, and in his paw
Dandled the kid.

To attain this happy state all christians should unite their endeavours; and instead of looking out for, and insisting upon points of difference and distinction, seek for those only in which they do or may agree. They may at least sow the seeds of peace and unity, though they should not live to reap the fruits of it in this world. Blessed are the peace makers, says the prince of peace, for they shall be called the children of God; an appellation infinitely more honourable than

than that of pastor, bishop, archbishop, patriarch, cardinal or pope, and attended with a recompense infinitely surpassing the richest revenues of the highest ecclesiastical dignity. That you and all sincere christians may deserve this character, and attain its reward, is the sincere and hearty wish of,

Sir,

Your most affectionate, humble servant,
G. WEST.

L E T T E R CXL.

FROM THE SAME.

DEAR SIR,

Wickham, July 4, 1748.

THAT I have so long delayed answering your former most obliging letter, was owing to a complaint you therein made of your wanting time to enjoy the correspondence of your friends; in whom therefore it would be almost criminal to break in upon you too often, and take you off from employments of so publick and useful a nature, as those in which you are engaged. I should however have sooner returned you my thanks for the many expressions of your affection and regard for me, had I not waited for Mr. Lyttelton, whom I have seen but once since the receipt of that letter; and that for so short a time, that I had not an

opportunity of talking with him about his meeting you here, or upon any other matter mentioned in that letter. He promised to call upon me in about ten days after, in his way to Tunbridge, and to dine with me every Tuesday, during his continuance there; but he has hitherto disappointed me; by what accident I know not, for I have not heard from him since. I expect him again to-morrow; and perhaps may again be disappointed; for I understand that the treasury is adjourned, and till that adjournment is over, I suppose he will not stir from Tunbridge. But tho' he should not come, yet he may possibly write to me upon the subject of your last letter to him. In the mean time, let your coming hither be fixed for the 25th inst. the day you mention: on which day I will send either my chair or saddle horses, by nine o'clock in the morning, to Lambeth, to bring you hither; for there is no stage coach that comes nearer to us than Bromley or Croydon, and they do not set out from London before two or three o'clock in the afternoon; so that by leaving you to come down by either of those conveyances, I shall lose half a day of your company, which, considering the shortness of your intended stay here, is to me an article of some importance: besides, by the conveyance I propose, you will come more easily and more pleasantly. There is but one inn at Lambeth; I think it is the white lion, and there my horses shall wait for you. Should any unexpected incident arise to
occasion

occasion an alteration in this plan, you shall be sure to hear from me in time.

I should now return a distinct answer to the several particulars contained in your last and your former letters, but as I am unwilling to trespass too much upon your time, I shall defer doing it till I have the pleasure of seeing you at Wickham; and content myself at present with assuring you in general, that I set a very high value upon your friendship; and that I look upon your joining any thing of mine to your works, and those of Archbishop Leighton, as a great honour done to me; and shall rejoice with you, if I can contribute, tho' in ever so small a degree, to the glorious enterprise of promoting catholick christianity: for an enterprise it is of great difficulty, and very little hope, if carried on by human means alone: I would not be understood by this, to suppose that God either has been, or will be wanting on his part. All, who will attend to it, may perceive his good Spirit operating in those who are engaged in this labour of love, so directly contrary to the spirit of this world, which is sensual, carnal, and selfish. What I would say is, that the multitude, the bulk of mankind is so divided into sects and parties, and so attached to them from prejudice, ignorance, and interest, that it seems as if nothing less than a striking and almost miraculous operation of the divine grace could convert their hearts to that unity of spirit

and bond of peace, which we pray for every day in our liturgy.

When I had written thus far I was interrupted by company, and as soon as they were gone, had the pleasure of a visit from Mr. Lytton, who desired me to tell you, with his affectionate compliments to you, that the day you have named will suit very well with his convenience; that he will meet you here on the Tuesday, and carry you to town with him, either that night, or, if he can bring his heart and his business to suffer him to lie here, the next morning. I have the pleasure to tell you that he is much better for the waters. As I was interrupted yesterday, I shall not resume the point I was upon till I see you at Wickham. I have not either of the books, in which the Hymn of Cleanthes is printed; but will inquire for them, and then tell you whether I can comply with your request by translating it. I am weary of translating, but I would willingly put a force upon myself to oblige you. Mrs. West desires her compliments and thanks to you for your kind remembrance of her. Believe me to be,

Dear Sir,

Ever very affectionately yours,

G. WEST.

LETTER

L E T T E R CXLI.

FROM THE SAME.

DEAR SIR,

Wickham, April 20, 1749.

THOUGH I cannot plead so great a multiplicity of important business, as you are incumbered with, as an excuse for not having sooner answered your friendly letter of the 10th of November last, yet it is necessary for me to say something by way of apology for so long a silence; to which the sincere regard I have for you will, I hope, give a little weight. I can only say, that all the time, which I usually allot for writing, whether letters or other things, has ever since my Mother left me, which was in the beginning of last December, been entirely taken up with revising, finishing, and preparing my book for the press. It is at length finished, and will be published sometime next week. I shall order Doddsley to send you down by the Northampton coach, one copy for yourself, and another, which I must beg the favour of you to send to Mrs. Ives, on the Market Hill, who will convey it to my Mother. I should not have given you this trouble, had I known a readier way of conveying this book to my Mother, who has taken up her residence with my sister at Meres-Ashby, to which place I am at present ignorant how to send any thing, unless by the way of Northampton. I

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am extremely delighted at having got rid of this book, which has lain upon my hands, and what is worse, upon my mind, for above this year and half, as I now consider myself at liberty, and master of my own thoughts and time, which I hope for the future to employ more profitably, at least to myself, either in conversing and corresponding with my friends, or in applying myself to studies, which the present turn of my mind, and time of my life, more incline me to.—But I shall say no more of this matter, having talked with you before upon the same subject. I thank you (for I suppose I am to thank you) for Mr. Hervey's Meditations, which bespeak the author to be both a man of parts, and a good christian: two characters which will gain him esteem both in this world, and the next too. Having been so much taken up of late, I have not yet looked into the third volume of your Family Expofitor. I intend to get it when I go to town; and assure myself from the knowledge I already have of you and your writings, that I shall find both pleasure and instruction from perusing it. I sincerely rejoice in every new accession of happiness and joy that befalls you. May you and Mrs. Doddridge continue to improve each other's felicity, by mutually bestowing on each other all the pleasures which wedded friendship is capable of producing. I am glad that your visit to Wickham has, as you tell me, left a pleasing relish upon your mind.

When

May 8, 1749.

When I was got so far I was taken with the gout in my right hand, from which I am but just enough recovered to tell you that the books above-mentioned will come down to you this week, and to assure you that I am with great esteem,

Dear Sir,

Your affectionate friend, and humble servant,
G. WEST.

When I am better able to write, you shall hear further from me.

L E T T E R CXLII.

FROM THE SAME.

DEAR SIR,

Wickham, June 17, 1749.

THOUGH I have for some time recovered the use of my hand, yet the sudden changes of the weather almost from one extreme to another, *Extremes by change more fierce*, threw me back a little, and rendered my advances to an entire recovery more slow than they would have otherwise been; and this must be my excuse for not sooner answering your last kind letter: though I think, that having supplied you with enough of my writing to last you even longer than the time which has passed since my receiving yours, I might have held

held my hand, and spared you for a longer season; which probably I should have done, out of indulgence to myself at least, as I am too indolent to love writing, had I not thought it necessary, upon the intimation of your intention to make me a visit at Wickham, to acquaint you, that I shall be extremely glad to see you, having many things to talk with you about, and to consult you upon; so that I am rejoiced to hear, that you design me the pleasure of your company for a longer space than your business would allow you to give me last year. I hope therefore, you will carry this part of your promise also in your mind, and so order your affairs as to be able to perform it to my satisfaction. The Archbishop is not yet settled at Croydon, and I believe will not reside there before next summer; however he will be there sometimes incognito, when I shall endeavour to catch him, and acquaint him with your intention of waiting upon him there. But I must beg the favour of you to inform me, as soon as you can, about what time you propose coming this way, that I may be sure to be at home: for I have some thoughts of making a journey, for a short time, into Northamptonshire, to pay my duty to that excellent woman my Mother; at which time, if you are then in those parts, I shall certainly call upon you: but as no time is fixed for my journey, and all times between this and the latter end of August are equal to me, I shall regulate my motions by yours, which

which I do not intend to restrain by giving you this information: for perhaps, if you return directly to Northampton, I may accompany you thither: but I will not settle this till I hear from you. I have not seen Mr. Lyttelton since I had your letter. He has been much taken up with very important affairs, parliament, &c., and settling matters in order to a second marriage. The lady he has pitched upon, is Miss Rich, the eldest daughter of Sir Robert Rich: she was an intimate and dear friend of his former wife, which is some kind of proof of her merit; I mean of the goodness of her heart, for that is the chief merit which Mr. Lyttelton esteems; and I hope, she will not in this disappoint his expectations: in all other points she is well suited to him; being extremely well accomplished in languages, musick, painting, &c. very sensible, and well bred. I thought this short account would be acceptable to you, who interest yourself so much in every thing that concerns Mr. Lyttelton.

I am glad to find, that what you have read of my book hath met with your approbation: though I cannot but observe, that your impatience to look into it, shews that you came to it with a favourable prejudice; which, though it might bias your opinion, is however a proof of your friendship for the author, and as such was very agreeable to me: *letus sum laudari*, (and I will add) *et amari a laudato viro*. I have received and read your dedication to Mr. Hervey,

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vey, with which I was indeed, as you very rightly imagined I should be, very much pleased: and I doubt not, but I shall have the same satisfaction from the perusal of your sermon, which I have not yet received. But I shall say no more at present upon these and many other points, which I want to talk with you upon, as I hope soon to have the pleasure of seeing you here. In the mean time assure yourself, that I love, honour, and esteem you, and that I am,

Dear Sir,

Very sincerely and affectionately yours,

G. WEST.

L E T T E R CXLIII.

FROM THE SAME.

DEAR SIR, Tunbridge-Wells, July 18, 1750.

THE date of my letter will inform you, that I am gone from home, and suggest to you at the same time, the reason of my peregrination. I was advised to try what the waters of this place would do towards the recovery of my legs, and I accordingly came hither last Friday, and began drinking them last Sunday, being farther encouraged by the advice of an old physican, who understands the nature
of

of these medicinal streams. I am sensible you love me well enough, to exhort me to continue the use of them, upon the hopes given me of their being serviceable to me. But I cannot reflect upon the ardor and sincerity of your affection for me, without being exceedingly concerned at being thus necessitated to disappoint myself of the great pleasure I proposed from the visit you promised to make me at Wickham the latter end of this month: especially as I am afraid, by your own account, that I must not hope for the satisfaction of seeing you till about this time twelve-month: an interval which I cannot think upon without a very sensible affliction; for I love and honour you very sincerely. I cannot invite you to this place, because I have no accommodations for you, being myself a guest to General Onslow; though I should at the same time be much pleased to enjoy your society here, where, though there is a great crowd, there is but little conversation that is either pleasing or profitable; and I believe, could it suit with your convenience, you would not be displeased to meet with Mr. Lyttelton and me together. He, you know, is here, but will leave this place, and return to London about the time you proposed coming to Wickham; there, he bids me tell you, he shall be glad to see you; and though I cannot have that pleasure, yet I rejoice that you may by this means have an opportunity of making up to yourself the loss of that satisfaction, which you were pleased to tell me you expected

expected to enjoy at Wickham. Mrs. West is not with me, another article of affliction to me. She goes, I believe, to Lady Cobham. How long I shall stay here I cannot tell: that must be determined by the effects which the waters may have upon me: and of this I can as yet form no judgment. Adieu. I am going out to dinner, and therefore must conclude, lest I should lose this post, and thereby miss the opportunity of informing you time enough of my absence from home. My coming hither was occasioned by a visit from General Onslow, who called upon me in his way to this place, and pressed me in so kind a manner to be with him at Tunbridge, that I took the resolution of trying those waters so suddenly, that I had not time to acquaint you with it sooner. Believe me to be,

Dear Sir,

With the utmost cordiality,

ever most affectionately yours,

G. WEST.

LETTER

L E T T E R CXLIV.

FROM THE SAME.

DEAR SIR,

Wickham, Nov. 2, 1750.

I Write this to inquire after your health, and to inform you of my own; which I know you will be pleased to hear is better, than when you saw me at Tunbridge, and even than it has been these many years. My ankles gather strength daily, and the physicians encourage me to hope, that they will recover in time, and by drinking the Tunbridge waters again, to which they advise me to return the next season. Whilst I was at Tunbridge, I was persuaded by Mr. Nash, into a resolution of going to Bath this winter; but I have been diverted from it by the advice of Dr. Willmot, and another physician, whom I consulted afterwards. I have hitherto escaped the gout, though it is used generally to make me a visit at this season of the year; and I begin to hope, I shall go through the winter without a fit, as it has made one or two efforts, favoured by the changes of the weather, and a violent cold, but without being able to regain its old quarters, or even so much as make a lodgement. Upon this account of the state of my health, you will naturally ask what I have been doing? to which I must answer

swer in the negative, not writing. I have been hitherto kept in uncertainty with relation to my journey to Bath; and therefore have neglected getting the books necessary for my proceeding in my intended remarks on Celsus: to which I propose adding some upon the objections of Porphyry and Julian, if upon perusing Cyprian and Eusebius, in whose works I understand they are preserved, I shall think them conducive to my design. As I doubt not but you have read them, I shall be glad to be informed by you, if you think it will be worth my while to consider them. These books the Archbishop very civilly offered to lend me from the Lambeth Library, and even to bring them to Croydon for me; but as at that time I intended to go to Bath, I deferred accepting his kind offer till after my return; but I design now to write to him for them. He spoke to me very handsomely of you, and commended much your sermon on the guilt and doom of Capernaum: and upon my mentioning to him, with the approbation they deserve, your friend Mr. Barker's sermons, he in his turn recommended to me, with the highest encomiums, the sermons of Mr. Abernethy. Now I have mentioned Mr. Barker, I must desire you to acquaint him, in my name, that I have read his sermons with equal profit and pleasure, and that had I known how to direct to him, I would have thanked him by letter for his very acceptable present;
and

and assure him that it was a real concern to me, that we should be so long at Tunbridge together, and yet see so little of one another. I do not remember that I had ever one quarter of an hour's conversation with him after you left Tunbridge: for he never came upon the walks, at least while I was there; and I was too lame to wait upon him at his own lodgings, neither did I know what were his leisure hours. I hope for, and shall be very glad of some future opportunity of improving the small acquaintance with him, to which I am obliged to you for introducing me, as I am also for the kind, though short, visit you made me at Tunbridge, which I value as a certain evidence of your friendship and regard for me. You told me, as I remember, that there was a possibility of your being called to town towards the latter end of this year, to put the remainder of your Family Expositor to the press. Should you come, I hope you will find time enough for a visit to Wickham; from whence, I believe, I shall not stir this winter. I find by an advertisement, that you are engaged in a new work. How do you find time for the variety of business you have taken upon you? and how shall I excuse myself for interrupting you with so long a letter? I will conclude it with desiring you not to answer it, but when you can find convenient leisure; which at the same time I know not how to wish you, since the publick (and I among the rest) are so much bene-

fited by your occupations. I shall take the remaining volumes of the Family Expositor, &c. &c. as a full and sufficient answer. Believe me to be,

Dear Sir,

Very affectionately yours,

G. WEST.

Mrs. West joins with me in compliments to yourself and Mrs. Doddridge, who I hope, with the rest of your family are in good health.

L E T T E R CXLV.

FROM THE SAME.

DEAR SIR,

London, April 26, 1751.

MR S. West and I have been in town this month, attending upon the inoculation of our dear boy, who, I thank God, has got happily over a distemper which might probably have been fatal to him, had he taken it in the natural way; as with all the care and precaution usually taken in inoculation, he had it pretty full: but he is now well, and is like to bear but very few, if any marks of that great spoiler of the human face divine. You will not, I am persuaded, be at all surpris'd, that I did not write during the anxiety, which the sickness of a dear and good son must necessarily

cessarily have brought upon me, and therefore you will excuse my not answering your last kind letter sooner. That I have not returned any answer to the former was owing partly to my being taken up with finishing my Canto, and partly to a fit of the gout, which though gentle, yet disabled both my hands for some time; and from which I was not entirely recovered, when I first came to town: but I am now quite well, as is also Mr. Lyttelton, who was indeed brought very low by a fever, into which he relapsed more than once: but quiet, a little country air, and the warm weather have restored him to his former health. But though I have been so long in town, yet I have seen very little of him, he being so much engaged in business of one kind or another, that I can never hope to find him, but at those hours, in which I am seldom out. I called upon him yesterday morning, and was told that he was gone out to take the air, and that he was very well. I am this day going to Wickham for a few days, for the sake of a little pure air and tranquillity, neither of which are to be had in town. I shall return on Monday. I am glad my Canto pleased you; though to tell you the truth I expected no less. You are a lover of the author, as well as of virtue and religion, and must therefore be disposed to read it with a favourable, if not a partial eye. I must however correct one erratum in your letter. You seem to have mistaken Pædia, who does not

make her appearance in this Canto, for Britannia, who speaks the words you allude to. This you will perceive, if you attend to the Knight's address to her: *Fair Island Princess, Empress of the main, &c.* I have not time to add any more, but that I rejoice at the flourishing state of your academy, as I do at every thing that tends to the increasing your happiness and credit, &c. as being ever,

Dear Sir,

Very affectionately yours,

G. WEST.

L E T T E R CXLVI.

FROM THE BISHOP OF WORCESTER.*

REV. SIR,

Spring-Gardens, Feb. 20, 1748.

THE constant engagements of the worthy physicians at Worcester, have delayed the Appendix, which was prepared there, and by this means the enclosed Sermon has been so long (though perhaps now too soon) in making its appearance in the world, and requesting your indulgent acceptance: you know the sudden occasion of my preaching. If it please God to dispose the hearts of those who are able to give us proper assistance, we may reasonably hope to raise the number of our beds,

in

* Dr. Maddox.

in our Infirmary, to fifty, as we have house-room for that purpose.

I am busy with the little tract against that growing evil Popery, which I shall take the liberty to trouble you with. The grievous disregard to religion in general furnishes too fair an opportunity to be neglected by vigilant and subtle adversaries. But as it has now pleased God to give us peace abroad, every serious and thinking person must wish, that some effectual methods may be put in execution, which will be likely to have a proper influence upon the industry, the morals, the religion of the people of this nation; at the same time that all endeavours are used by the strictest oeconomy, I was going to say parsimony, to lessen the heavy weight of publick debt, which while it continues, must be a fatal load, if our enemies should in any shape attack us.

Should any business call you to town while I am here, I should be truly glad to wait upon you; but I still indulge myself in the hopes of seeing you next summer in Worcester-shire, being very truly, with great respect,

Sir,

Your very faithful humble servant,

ISAAC WORCESTER.

L E T T E R CXLVII.

FROM THE SAME.

REV. SIR,

Hartlebury, Nov. 21, 1748.

IT was with much concern I heard lately from our friend Mr. Lyttelton, upon my inquiring after you, (which I am glad to do upon all occasions) that you had received no answer to your last letter to me.

I am sure I thought myself much obliged to you for that letter, and soon made my acknowledgments; which I can the more depend upon, because I mark upon the back of letters, *answered*, and find this is so marked. However, I would by no means be wanting in assuring you of my hearty respects and thankfulness for the trouble you have so kindly taken.

I have been obliged to go to Bristol since I left London, and upon my return hither in August, set out in a little time for Yorkshire, to visit an aged relation, who was very desirous to see me and my family. I have therefore, not made such progress in the plan I troubled you and Dr. Bishop with, as I wished, and still hope to do, when I come to town, which I purpose (*Deo volente*) to do in the week before Christmas.

Since I returned from the north I have been a good deal out of order; but am now, I
thank

thank God, much better. My physician imputed my complaints to a cold, he thought I took by preaching upon St. Luke's day, for our Infirmary at Worcester; the dean, who had engaged to preach, being called up to Windsor to attend his only son, taken ill of the small pox. Indeed it was a very bad day, which hurt the charity as well as me. Though, I thank God, we go on very well, and have hired an adjoining house, in order to make new beds.

I do not know how it is in your part of the kingdom, but I have seen and heard of many places, where a spirit of disaffection is very insolent, as well as ungrateful, after the great lenity that has been shewn, insomuch that no one contributor to, or encourager of the late rebellion has so much as been called to account.

The papists are still very busy in making, I should rather say, procuring converts. I need not, I hope, say how thorough an enemy I am to every degree of persecution, and therefore leave it to the civil power to consider how far the government is concerned in such conversions, where every proselyte becomes an enemy (frequently a zealous one) to the protestant succession, and a sure friend to the pretender. About fourteen years ago, the papists printed and dispersed a little tract, called, *a Roman Catholic's Reasons why he cannot conform to the Protestant Religion*. There was soon published an answer to it, entitled, *a Protestant's Reasons why he cannot*

turn Papist, which met with some approbation from several hands; and in particular the late Bishop of London, and the then Archbishop of York, who dispersed great numbers of them. This little tract has been lately reviewed, and will be republished soon after Christmas. It is a plain thing, intended for the lower kind of people: and as it will come within the allowance of a frank, I shall convey one to you.

As we had not the pleasure of seeing you in Worcestershire this summer, I hope we may expect that satisfaction the next; but if in the mean time any business should call you to London, while I am there, I should be very glad to wait upon you in Spring-Gardens, being, with real respect,

Rev. Sir,

Your very faithful humble servant,

ISAAC WORCESTER.

When you see Dr. Stonhouse, pray present my best respects to him.

LETTER

L E T T E R CXLVIII.

FROM THE BISHOP OF LONDON.*

REV. SIR,

Temple, March 24, 1749.

IT was with great pleasure and satisfaction, that I received and read your very excellent and very seasonable Sermon, published upon the occasion of the late earthquakes. I pray God, it may have a due influence upon the minds of all who read it; and I wish all would read and consider it.

Though I am a stranger to your person, yet I am not so to your character and abilities, which I have been made acquainted with by many, and particularly by my worthy friend Dr. Grey.

Whatever points of difference there are between us, yet I trust, that we are united in an hearty zeal for spreading the knowledge of the gospel, and for reforming the lives and manners of the people according to it. I have lived long enough to know by experience the truth of what we are taught, "That there is no other name by which we may be saved, but the name of Christ only." I have seen the true spirit, and the comfortable hopes of religion, lost in the abundance of speculation, and the vain pretences of setting up natural religion in opposition to revelation; and there will be little hopes

* Dr. Sherlock.

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hopes of a reformation, till we are humble enough to be willing to know Christ and him crucified.

In this necessary and fundamental point, I am fully persuaded we do not disagree; and I earnestly beg of God to bless our united endeavours to make his ways known. Recommending you and your christian labours to his gracious protection, I am,

Sir,

With great truth,

Your affectionate and humble servant,

THOMAS LONDON.

L E T T E R . CXLIX.

FROM DR. COTTON.*

St. Alban's, April, 29, 1749.

DEAR AND HONOURED SIR,

I Am very much obliged to you for your late tender instances of condescension and friendship. The comfort and advice, which you most kindly administer, are extremely acceptable; and I heartily pray God to give them their due weight. For my own part, I am, and have long been, abundantly persuaded, that no system, but that of christianity is able to sustain the soul

* An eminent physician at St. Alban's, in Hertfordshire, and author of the Visions, the Fireside, and some other very pleasing poems.

soul amidst all the difficulties and distresses of life. The consolations of philosophy only, are specious trifles at best, all cold and impotent applications indeed to the bleeding heart! But the religion of Jesus, like its gracious and benevolent author, is an inexhaustible source of comfort in this world, and gives us the hopes of everlasting enjoyment in the next.

I presume humbly to hope, that the Supreme Being will support me under my affliction; and I most earnestly intreat, that he will sanctify my sorrows to every gracious and good purpose.

What the mind feels upon such a painful divorce, none can adequately know, but they who have had the bitter experience of this sad solemnity. However, delicate and worthy minds will readily paint out to themselves something unutterably soft and moving upon the separation of two hearts, whose only division was their lodgement in two breasts.

I am extremely indebted to your lady, for her kind sympathy with me in my sorrows, and the only return, that I can make either to herself or her consort, is my hearty prayer, that the dissolution of their happy union, may be at a very distant period. I am with the highest esteem,

Dear Sir,

Your most obedient, humble servant,

H. COTTON.

LETTER

L E T T E R C L.

FROM THE REV. MR. HILDESLEY.*

REV. SIR,

June 7, 1750.

THE same reason that suspended my first address, which I had long since intended to have taken the liberty of making to you, has protracted also the acknowledgments due for your kind favour of the 12th of October, 1749, *viz.* my unwillingness to intrude upon your attention, which is always so much better engaged than it can be by any thing I have in my power to offer to you: not that I can wholly acquit myself of culpable neglect, when I consider your kind invitation and encouragement to write to you again. But indeed, Sir, I can by no means allow myself to think, I am worthy of such a correspondent as Dr. Doddridge, even if he had more time to bestow upon me than he has. I have, tis true, the honour of being distinguished by a very high and important trust, in the care of a large flock; which, not by any personal merit or favour, but by lot in the rotation of vacancies of the college livings, I was removed to from my fellowship about twenty years since, yet, how unequal to it, alas! when I consider, I am afraid, and ashamed to say. All my comfort is, that, as in general estimation the temporal emolument

* Late Bishop of Sodor and Man.

lument is too disproportioned to the extent of the spiritual charge, a person of greater abilities would probably scarce have consented, (I had like to have said submitted) to the undertaking. — I must beg leave to attribute your compliment (for such I must call your writing me the *ingenious*, of which you never could have received any evidence) to that habitually courteous and civil manner of treating all mankind, which, I have heard, you are remarkable for. It is enough for me, that I admire and relish your writings, Sir; as I sincerely do, for their genuine and judicious piety: at the same time, I am as ready as you, to give the chief glory where it is due—to the great author and fountain of all that is wise and good. For though, when at every turn, we praise the brightness, or rejoice in the genial warmth of the sun, we chance not in so many words as often to mention him that made it what it is, yet the connection or implication always accompanies the mind that is used to contemplate the works of the Almighty. As God has been pleased to make you an instrument of much good, all, who are the better for you, will, I dare say, never fail to be thankful to him who has raised you up; and I do, among many more, pray for the continuance of your life and health, so far as it is consistent with divine wisdom to prolong them: and then, I think, the rest will follow,—that you will continue to do good,
and

and be a most useful member of christian society.

I am heartily ashamed of, and beg pardon for the trouble I gave you in desiring an account from you, of what you had published; which I might readily have obtained from your bookseller: and what you had in design was surely a still more impertinent and inexcusable question, from a perfect stranger. However, it has produced a farther proof of your great and obliging condescension, for which I abundantly thank you.

I am not insensible of the number of worthy and significant correspondents you must needs have: and which still enhances the favour of your writing so long a letter, to so obscure and little a man as I am, who have no sort of title to any notice from any part of the literary world.

In the great building of the Church of Christ, all the constituent materials are not fitted alike for pillars or chief corner stones; nor are all, who are appointed to direct and oversee the work, equally qualified to be master builders or principal agents; but as every one, according to his place and appointment, may be more or less proper and necessary, so, I trust, by a diligent application of my moderate talents, (though I be only fit to carry mortar to the head workmen) I may in some respects be usefully employed; and through the abundant mercy and favour of the infinitely gracious proprietor, receive

ceive my proportion of wages at the great day of reckoning.

I am extremely obliged to you, dear Sir, for your ardent prayers for the success of my ministry; the large share of prudence and discretion, as well as of courage and piety, requisite for so important a trust and employment as I am engaged in, I scarce ever think on but with awful fear. But insufficient as I am of myself, I know that the divine master, whose I am, and whom I serve, and who has hitherto wonderfully supported me under, and carried me through, the burden and difficulties of my station, is ever able and willing to help and assist all, who are zealous to advance his kingdom and glory.

I must not forget to acknowledge the favour of your kind invitation to call on you, in case I should come your way. I shall think it a particular honour and satisfaction once in my life to take Dr. Doddridge by the hand; and should be glad to be so fortunate as to be in London when he is there: which, I believe will be the most likely and favourable opportunity for our meeting. I used heretofore to visit some friends at Coventry, and consequently to go through Northampton; but long journies are more than I am now equal to the fatigue of. I hope you enjoy as good a frame and constitution of body, as you do of soul. I think you must needs possess the former, or you could never be able to exert and exercise the

the latter so copiously and incessantly as you do. For my part, I am tender and weakly, and disqualified for much labour either of body or mind: and though (God be thanked) not hitherto subject to severe illness or acute distempers, so as to be much interrupted in the discharge of my duty; yet, I was, a few years since, unaccountably deprived of the use of my voice for six weeks; which, by rest, and proper applications for a nervous weakness (to which the skilful of the profession attributed it) it pleased God to restore to me again. And abating that interval, I do not remember, that I have been incapacitated for performing publick duty, above one Sunday in twenty years.

And now, good Sir, is it possible for your candour to be equal to such a degree of impertinence, as I am sensible, I must appear to you to be guilty of, in saying so much of myself, especially when I had so much better a subject before me, (I would, if your modesty did not forbid me to say) I mean yourself and your writings?

It is now high time to release you, which without farther apology I shall do, by subscribing myself,

Worthy Sir,

Your greatly obliged friend and servant,

MARK HILDESLEY.

P. S. Two lines only, certifying me of your forgiveness of the freedom I have taken with you,

you, will probably find me at my lodgings at the wheat sheaf, in Bedford-Street, Covent-Garden, London, in the second week of next month, and will be extremely acceptable. But suffer me not, I beseech you, to rob the publick of your precious time.

L E T T E R C L I.

FROM THE DUTCHESS OF SOMERSET.*

SIR,

Percy-Lodge, Sept. 15, 1750.

I Was yesterday very agreeably surpris'd with the favour of your letter, and had purpos'd writing to you by this post, whether I had received

G g

* This lady, as eminent for her virtues as her rank, was the eldest daughter of the honourable Henry Thynne, only son of Thomas, Lord Viscount Weymouth. She married Algernoon, Earl of Hartford, son of Charles Seymour, Duke of Somerset, who succeeded to the title and estate of his father, December 2, 1748. She died July 7, 1754, leaving an only daughter, who was afterwards Dutchess of Northumberland. Her Grace, as one observes, appears to have been a truly pious, amiable, and accomplished Lady. Mr. Thomson, in his poem entitled the *Spring*, thus addresses her:

O *Hartford*, fitted or to shine in courts
With unaffected grace, or walk the plain
With innocence and meditation join'd
In soft assemblage, listen to my song,
Which thy own season paints; when nature all
Is blooming, and benevolent like thee.

ceived it or not, to return you my sincere thanks for the valuable present which our last waggon brought me. I had not the pleasure of being acquainted with any of your writings, till I was at Bath, three years ago, with my poor Lord, when an old acquaintance of mine, the Dowager Lady Hyndford, recommended to me to read the Rise and Progress of Religion in the Soul: and I may with great truth assure you, that I never was so deeply affected with any thing I ever met with as with that book; and could not be easy, till I had given one to every servant in my house, who appeared to be of a serious turn of mind. I immediately sent for the two first volumes of your Family Expositor, which were the only ones out at that time, and since have got that upon the Acts, your sermons upon regeneration, those preached for the peculiar use of young people, and in short every thing of your writing, which I could meet with. It is with great pleasure that I hear you are going on with the rest of the New Testament; and must beg, that you will give me leave to add my name to the list of your subscribers: and be so good to let me know to whom I shall direct my payment to be made. My dear Lord read your former volumes with great attention and satisfaction, and frequently spoke of them as the best books he had ever seen upon the subject.

I must now come to the most mortifying and difficult part of my letter, which is to give
you

you some account of myself. And I must begin by entreating you, not to ascribe to modesty or humility what is extorted from me by the force of truth. I dare not, I would not, deceive you, by pretending to deserve any part of the character which the partiality of my friends has inclined them to give me. Nay, I am conscious, that even that partiality proceeds from a natural flexibility in my temper, which I sorrowfully experience to be one of my greatest hinderances in the pursuit of the one thing needful. An over great anxiety for the welfare of my friends, has too much occupied both my time and thoughts; and the afflictions, with which it has pleased God to visit me, have, I fear, been too bitterly regretted by me, and made me often incapable of addressing myself as I ought to the only fountain of comfort. Yet I trust, I do not deceive myself, when I think, I never once murmured against the almighty power who deprived me of those blessings which I was unworthy of; but who has still spared to me great comforts in a most affectionate and dutiful daughter, whose choice in her marriage, he has mercifully directed to one of the most worthy men I ever knew, and whose kindness to me does not fall short of that of the best of sons, whose loss he repairs to the utmost of his power by every mark of duty and affection. I think myself happy in the offer of your prayers; and will beg you in a most particular manner to present them at the throne of grace, that I may

obtain fortitude to struggle with the great enemy of souls, and receive sanctification through the merits of our ever blessed Redeemer, and faith in his sufferings and promises; for I extremely need it, and extremely desire it. It is now time for me to put an end to this long letter, by assuring you that I am, with the greatest esteem,

Sir,

Your most obliged and faithful, humble servant,

F. SOMERSET.

LETTER CLII.

FROM THE SAME.

SIR,

Percy-Lodge, April 14, 1751.

I Should much sooner have acknowledged the favour of your letter, but since I had the pleasure to receive it, I was so ill for two months, that I was not able to do any thing without being burdened and fatigued with it. I bless God, I am now greatly better, though not well enough to use so much exercise as I could wish; especially that of walking in my garden, which is my favourite amusement: and I was very much pleased to find, that Mr. Hervey did not think the beauty and fragrance of flowers a subject unworthy his notice. I am very glad to hear, that he has
another

another work in hand, as all he writes must be valuable.

I am very sorry to hear that you have been ill. It is pity, that sickness or any other impediment should interrupt your labours, which are so beneficially and wisely appropriated to the good of mankind. I have wrote twice to Lady Huntingdon since I have had a letter from her: but a gentleman, who came from Bristol last week, told me, that she was there; but not having the happiness to be acquainted with her, he could give me no account of her health; which I most earnestly pray may be restored by the use of those waters.

The Prince of Wales's Death has been an alarming stroke to the nation. Providence seems to have directed the blow, where we thought ourselves the most secure: for among the many schemes of hopes and fears, which people were laying down to themselves, this was never mentioned as a supposeable event. The harmony which appears to subsist between his majesty and the Princess of Wales, is the best support for the spirits of the nation under their present concern and astonishment.

I will trespass no longer upon your time at present, than while I beg the continuance of your prayers, and subscribe myself, with the truest regard and gratitude,

Sir,

Your most obliged and faithful, humble servant,
F. SOMERSET.

L E T T E R CLIII.

FROM SIR GEORGE [afterwards LORD] LYTTELTON.

DEAR SIR,

Hagley, October 5, 1751.

MY concern was so great on the account I received from the Bishop of Worcester of the ill state of your health, that in the midst of my grief for the death of my Father, when I had scarce performed my last duties to him, I wrote to you at Bristol; which letter, I find, you never received. Indeed, my dear friend, there are few losses I should more sensibly feel than yours, if it should please God to take you from me; but, I trust, he will be so gracious to your family and your friends, as to prolong your life, and defer your reward for some time longer; and I am persuaded, no human means can be found better than that which has been prescribed to you of removing to Lisbon, and passing the winter in that mild climate; only let me entreat you to lay by all studies while you are there; for too much application (and a very little in your state is too much) would frustrate the benefit which we may hope from the change of air. The complying with this injunction will be the best recompense you can make Mrs. Doddridge for all the obligations you have to her; and if I have any authority with you, as I flatter myself I have, I would employ it all to enforce this upon you,

for

for I do verily think your life will depend on it. You have brought on your distemper by too continual study and labour in your spiritual functions, and an entire remission of mind is absolutely necessary for your recovery. I therefore request it of you not to write the Preface to Bower's Book: it will do more harm to you than good to him: the merit of the work will bear it up against all these attacks; and as to the ridiculous story of my having discarded him, the intimate friendship in which we continue to live will be a sufficient answer to that, and better than any testimony formally given.

My poor Father met death with so noble a firmness, and so assured an hope of a blessed immortality, that it has raised our thoughts above our grief, and fixed them much more on the example he has left us, than on the loss we have sustained. It is also a comfort to us, that, upon his body being opened, as he ordered it should be, we find the cause of his violent pains was of such a nature as death alone could remove or relieve.

Let me know by every mail how you do, and depend upon it, that if providence shall call you away to the crown prepared for you, nothing in my power shall be wanting, as long as I live, to shew the affection I had for you in my regard to your widow and family; but I hope your life will be preserved for their sake, to be an ornament to the christian church, and a support of religion in these bad times.

May

May God almighty grant it, and may we meet again with the pleasure which friends restored to each other feel after so alarming a parting. But if that be denied, may we meet in the next world to part no more, through his power, who will, I trust, blot out my offences, and make me worthy to be a partaker with you of his heavenly kingdom.

My wife desires me to assure you of her sincere and affectionate concern for you, and so do all your other acquaintance here. I am, with the tenderest regard and affection,

Dear Sir,

Your most faithful friend and servant,

GEORGE LYTTELTON.



THE END.

